MUGHAL FARMANS

(1540 A. D. to 1706 A. D.)

VOLUME I

Edited by

Dr. K. P. SRIVASTAVA,

Director,

Uttar Pradesh State Archives,

Lucknow

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PREFACE

This is the first of a series of publications that the State Archives, U. P. proposes to bring out on 'Mughal Farmans'. The *Farmans* and *Nishans* of Mughal Sovereigns and Princes that form a part of this collection were acquired on the recommendations of the U. P. Regional Records Survey Committee and are preserved in the State Archives of Uttar Pradesh. This Volume consists of 44 documents — *Farmans* of Mughal Emperors —Akbar, Jahangir, Shah Jahan and Aurangzeb and *Nishans* of Mughal Princes —Shah Parwez, Muhammad Shuja and Muhammad Dara Shikoh. A rare *Sanad* of Sher Shah Suri has also been included in this work. The photo-copies of the documents along with their English translations have been presented chronologically for the facility of the readers.

I do hope this volume will help Research Scholars in understanding Mughal history a little better and they will find this volume useful.

SHIROMANI SHARMA, I.A.S.,
Director,
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Lucknow.

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20*th March,* 1974.

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INTRODUCTION

In presenting this book, 'Mughal Farmans', Vol. I, an humble attempt has been made to publish a few *Farmans* and *Nishans* issued by the Mughal rulers and Princes. These documents were acquired by the U. P. Regional Records Survey Committee and are preserved in the State Archives of Uttar Pradesh. Though not in consonance with the title of the book, a very rare *Sanad* of Sher Shah Suri available in the State Archives, U. P. has also been included in this collection. A *Farman* of Sultan Salim Shah Ghazi (afterwards Emperor Jahangir) issued in 1602 A. D. after his revolt against his father Emperor Akbar also forms a part of this collection. The present collection consists of 44 documents, the details of which are as follows :

(1) Sanad of Sher Shah Suri	..	1
(2) Farmans of Akbar ..	..	6 (4 original and 2 copies).
(3) Farmans of Jahangir ..	..	13 (One issued when he revolted ; 12 issued during his regime out of which two are copies).
(4) Nishan of Shah Parwez	..	1
(5) Farmans of Shah Jahan	..	9 (7 original and 2 copies).
(6) Nishans of Muhammad Shuja	..	2
(7) Nishans of Muhammad Dara Shikoh		2
(8) Farmans of Aurangzeb	..	9 (8 original and 1 copy).
(9) Nishan of Muhammad Azam	..	1

The documents in this collection have been arranged chronologically. The photo-copies of the documents (both obverse and reverse) along with their English translations and necessary notes have been presented before the readers. These documents not only furnish an important raw material for the Mughal history but serve as an invaluable aid to its understanding. Most of these documents relate to *Madad-i-maash* grants made by the Mughal Sovereigns in consideration of poverty, piety, literary gifts or service to the Empire. A few observations on each of the documents in this collection are given to facilitate its study.

Sanad of Sher Shah Suri

DOCUMENT I

This is an original *Sanad* of Sher Shah Suri issued in 947 A.H. (1547 A. D.) from Sahasram. It grants a plot of 60 *bighas* of land in village Hamidpur in *pargana* Sandila to Shaikh Mahmood on condition that the grantee leads a pious life ; undertakes regular practice in archery to counteract malefactors creating local disturbances and punish them in cooperation with Government officials like *Shiqdar* and others and afford assistance in revenue collection.

The *Sanad* is one of the most rare documents of Sher Shah Suri brought to light. The seal at the top is not clear but the word 'Sher Shah' can be deciphered. An endorsement close to the seal has been made during the times of Emperor Akbar in 968 A. H. The *Sanad* is bi-lingual. The upper portion is written in Persian language while the lower portion of the *Sanad* is in *Kaithi* script in which most of the Persian text has been transliterated. The use of *Kaithi* script along with the Persian text indicates the official recognition of the regional language by Sher Shah Suri.

Farmans of Akbar

There are six *Farmans* of Akbar out of which four are original and two are copies. The copies have been attested by the *Qazis* with their seals. While in one of the copies (Document no. III) the seal of the *Qazi* has been affixed at the end of the document with the words—'*Muwafiq asl ast*' (according to the original), in the other copy of the *Farman* (Document no. VII) the seal is affixed at the top of the document with the words—'*Naql Mutabiq asl ast*'. The *Surnamah* written at the top in the *Farmans* of Akbar in this collection varies. '*Allah-u-Akbar*' (God is Great) is written in Document nos. III and VI ; '*Hu-al-Akbar*' [He (God) is Great] is mentioned in Document nos. IV and V and '*Hu-al-Ghani*' [He (God) is rich] is inscribed in Document no. II. The *Tughra* of the Emperor's name is the same in all the *Farmans* but the seals vary. In Document nos. II and VI, the seal is round in shape whereas in document no. V the seal is round but small. One of the *Farmans* of this collection (Document no. IV) has neither the seal nor the *Tughra*, but it has all the other requisites of a *Farman*. The absence of the imperial seal need not cast any doubt regarding its authenticity as we know from Badayuni that the Chief *Sadr*, 'Abun-nabi was authorised to make grants without the previous imperial sanction and on the back of the document one of the seals reads : 'Abdun nabi.....Khadim-i-'Ilm-i-hadis-i-Nabvi'.

Document II

This is an original *Farman* of Akbar issued in 967 A. H. (1559 A. D.). It confers a few hundred *bighas* of land as *Muafi* on a family of Sayyids of *Sarkar* Lakhnu (Lucknow). It also refers to a *Sanad* of Sher Khan (Sher Shah Suri) on the subject and for the order of Sher Shah, the words '*Sanad-i-Sher Khan*' have been recorded. It is one of the oldest *Farmans* of Akbar ever found.

Document III

This is a copy of a *Farman* of Akbar dated 23rd *Rabi* I, 983 A. H. (1st July 1575 A. D.) granting 730 *bighas* of land as *Madad-i-maash* in *pargana* Haveli, *Sarkar* Kara to the brothers and sons of Sayyid Farid-ud-Din Muhammad Danishmand to whom a similar grant of 700 *bighas* of land had been made in 967 A. H. and the grant was transferred to *Khalisa Sharifa* or imperial custody on his death. The brothers and the sons of the deceased approached the Emperor for the restoration of the old grant and the same was given by issuing a fresh *Farman*. It is thus evident that *Madad-i-maash* grants were conferred for life time only during Akbar's reign and the heirs and the relations of the deceased had to make fresh requests for the renewal of the grant.

Document IV

This is an unique *Farman* of Akbar dated 7th *Rabi II*, 986 A. H. (6th June 1578 A. D.) without the seal of the Emperor and the *Tughra* of his name. The absence of the seal and the *Tughra* might create a doubt about its genuineness, but the seal of the Chief *Sadr* 'Abdun-nabi on the back of the document supports the despatch of this *Farman*. This is one of the most important *Farmans* of Akbar laying down the principles for the distribution of *Madad-i-maash* land and its total elimination from that of *Khalisa* land.

Document V

This is an original *Farman* of Akbar issued in 987 A. H. (1579 A.D.). It grants 50 *bighas* of land as *Madad-i-maash* to Shaikh Sadullah and others out of *Khalisa* land. In this *Farman* there is also a reference of another *Farman* on the same subject issued a year back i. e., in the year 986 A.H.

Document VI

This is an original *Farman* of Akbar issued in 992 A.H. (1584 A.D.). It confers 30 *bighas* of land in *pargana* Siddhaur, *Sarkar* Lucknow to Sayyid Alam

and Sayyid Haya as *Madad-i-maash*. The officials concerned have been instructed to measure the land with bamboo scale (*ba tanab-i-bans*). It indicates that measurement by bamboo was in common use till then.

DOCUMENT VII

This is a copy of a *Farman* of Akbar granting 4,000 *bighas* of land as *Muafi* to Sayyid Mubariz and his brothers in *pargana* Husampur, *Sarkar* Avadh in appreciation of the valuable services rendered by him to the Empire. It has also been recorded that the grantee being a Sayyid and a descendant of Prophet Muhammad is worthy of high esteem. Such a big *Muafi* grant has been rare and it was bestowed upon persons of eminent status. The copy does not record the original date of its issue except the year of attestation, i. e., 1196 A. H. Unlike the previous copy of the *Farman* of Akbar (Document no. III) the seal of the *Qazi* attesting the copy has been affixed at the top of the document.

Farmans of Jahangir

There are 13 *Farmans* of Jahangir in this collection out of which one (Document no. VIII) was issued in 1602 A.D. after he revolted against his father Emperor Akbar. It is styled as '*Hukm*' of Sultan Salim Shah Ghazi, and '*Ya Malik-Al-Mulk*' (O Lord of the land) is written at the top of the *Farman*. The seal is round but small. The rest 12 *Farmans* are of the period of his regime ; out of these ten are original *Farmans* and two are copies of *Farmans*. In four of the original *Farmans* of Jahangir, (Document nos. XV, XVI, XVII and XX), there is no *Surnamah* at the top whereas in the rest '*Allah-u-Akbar*' is mentioned at the top. The *Tughra* of the Emperor's name and the seal is alike in all the *Farmans*. In this collection of Jahangir's *Farmans*, where the grantee is a lady, there is invariably a reference to the order of Noor Jahan and she has been styled as '*Nawab Mahd 'Uliya*'.

DOCUMENT VIII

This is a rare document being *Hukm* (*Farman*) of Sultan Salim (afterwards Emperor Jahangir) issued by him in 1602 A. D. when he was in rebellion against his father Emperor Akbar. It confers 240 *bighas* of land as *Madad-i-maash* to Shaikh Idris and others in *pargana* Sadrpur, *Sarkar* Khairabad. At the top of the *Farman*, the name of Salim is written in golden letters as 'Abul Muzaffar Sultan Salim Shah' and the seal bears the inscription : '*Muzaffar-ud-Duniya wad-Din* Sultan Salim Badshah', signifying his independent status. The *Kunniyah* and titles adopted by Salim in his above referred to name and seal

were particularly used by independent kings. In the beginning of the text, the word '*Farman-i-Alishan*' (exalted order) occurs for this order which confirms that the order was issued by Sultan Salim after having declared himself as an independent king. It must be borne in mind that the word '*Farman*' is the official form used only for the orders of the Mughal Emperors. The date of issue of the *Farman* has been recorded as 47th *Ilahi* year of Akbar and not his (Salim's) regnal year.

Document IX

This is a copy of a *Farman* of Jahangir dated 1015 A.H. (1607 A.D.). It grants 750 *bighas* of land as *Madad-i-maash* to the claimants and heirs of Sayyid Math in *pargana* Haveli, *Sarkar* Kara. It also refers to a *Farman* of *Emperor* Akbar issued in the year 984 A. H. by which about 8000 *bighas* of land were granted as *Madad-i-maash* to Sayyid Math and others. On the death of the grantees the grant was discontinued, but Sayyid Abul Khair and others raised their claims that they were entitled to the above grant and have a big family without any source of livelihood. As a result of these considerations a grant of 750 *bighas* (1/10 of the original grant) was restored to the heirs of the deceased and major portion was discontinued. The area of land granted to each grantee has been specified along with its location. It is quite evident that *Madad-i-maash* grants were given for life-time only and they were not treated as hereditary right. Being a copy it does not bear the seal of the Emperor or *Tughra* of his name. There is no *Surnamah* also. There is a seal of *Qazi* Moin-ud-Din attesting the authenticity of the document.

Document X

This is a copy of a *Farman* issued by Jahangir in 1018 A.H. (1610 A.D.). It grants 380 *bighas* of land in *Pargana* Haveli, *Sarkar* Bahraich to Shaikh Allah-Dad and others as *Madad-i-maash*. At the top of the document there is a *Surnamah*—'*Allah-u-Akbar*'. On the right side of the margin there is an autograph note for attestation by *Qazi* Usman bin Firoz along with his seal. The name of each grantee along with the area of grant in the particular village is given separately.

Document XI

This is an original *Farman* of Jahangir issued in 1022 A.H. (1613 A.D.) with the *Surnamah*-'*Allah-u-Akbar*' and the *Tughra* of the Emperor's name. The seal in this document is square in shape. It grants 100 *bighas* of land in *pargana* Amroha, *Sarkar* Sambhal to Musammat Nooran and her sons.

Document XII

This is an original *Farman* of Jahangir issued in 1022 A. H. (1613 A. D.) The *Surnamah* and the *Tughra* are exactly the same as in the preceding *Farman* with a difference in the shape of the seal. It grants 40 *bighas* of land in *pargana* Purchhiyar, *Sarkar* Saharanpur to Shaikh Muhammad and his sons as *Madad-i-maash*.

Document XIII

This is an original *Farman* of Jahangir issued in 1022 A.H.(1613 A. D.). The *Surnamah*, *Tughra* and the seal are exactly the same as in the preceding *Farman*. It grants 115 *bighas* of land in *pargana* Siddhaur, *Sarkar* Lakhnu (Lucknow) to Sayyid Obaid Ullah and others as *Madad-i-maash*.

Document XIV

This is an original *Farman* of Jahangir issued in 1026 A. H. (1617 A. D.). In this *Farman* the *Surnamah* and the *Tughra* are the same as in the preceding document but the seal is square in shape similar to affixed in Document no. XI. It grants 170 *bighas* of land in *pargana* Sadrpur, *Sarkar* Khairabad to Shaikh Abul Faiz and others as *Madad-i-maash*. It is noticed that when land grants are given to several grantees, the name of the biggest sharer finds a place in the main text.

Document XV

This is an original *Farman* of Jahangir issued in 1027 A. H. (1617 A. D.) Although the *Farman* has the usual *Tughra* and seal of the Emperor but there is no *Surnamah* at the top. It grants 50 *bighas* of land in *pargana* Dariabad, *Sarkar* Lucknow to Musammat Zainab and others as *Madad-i-maash*. In the *Zimn*, there is a reference of '*Nawab Mahd 'Uliya*' Noor Jahan Begum for making the grant which was made on her initiative.

Document XVI

This is an original *Farman* of Jahangir issued in 1027 A. H. (1617 A. D.). This *Farman* is akin to Document no. XV. It grants 50 *bighas* of land in *pargana* Dera, *Sarkar* Lucknow to Musammat Bibi Saha and her sons as *Madad-i-maash*. On the reverse side the name of Noor Jahan has been recorded as '*Nawab Mahd 'Uliya*' at whose instance the *Farman* has been issued.

Document XVII

This is an original *Farman* of Jahangir issued in 1027 A. H. (1617 A. D.). This *Farman* too is similar to Documents no. XV and XVI except that the seal is square in shape. It grants 115 *bighas* of land in *pargana* Siddhaur, *Sarkar* Lucknow to Musammat Des and others as *Madad-i-maash*.

Document XVIII

This is an original *Farman* of Jahangir issued in 1027 A. H. (1618A. D.). It grants 30 *bighas* of land in *pargana* Siddhaur, *Sarkar* Lucknow to Musammat Samdan as *Madad-i-maash*. As usual, in the endorsement, the name of Noor Jahan has been mentioned as '*Nawab Mahd 'Uliya*'. The three preceding *Farmans* of the 14th regnal year (Document nos. XV, XVI and XVII) do not bear God's name (*Surnamah*) at the top while this *Farman* of the same year bears God's name '*Allah-u-Akbar*' at the top.

Document XIX

This is an original *Farman* of Jahangir issued in 1028 A. H.(1618 A.D). This *Farman* too similar to the preceding *Farman* has the *Surnamah*—'*Allah-u-Akbar*'. It grants 200 *bighas* of land in *pargana* Fakhrpur, *Sarkar* Bahraich as *Madad-i-maash* to Musammat Raj Gosain and others. The endorsement on the reverse shows that there were eight sharers to the total grant of 200 *bighas* and all of them were ladies. The name of Noor Jahan appears as '*Mahd Uliya*' on the reverse of the *Farman*.

Document XX

This is an original *Farman* of Jahangir issued in 1029 A. H. (1619 A. D.). Like Document nos. XV, XVI, and XVII this *Farman* has no *Surnamah* at the top. The seal affixed on this *Farman* is square in shape but all the four corners bear God's name – *Ya Nasir, Ya Moin Ya Fattah, Ya Hafiz*. It grants 150 *bighas* of land in *pargana* Sadrpur, *Sarkar* Khairabad as *Madad-i-maash* to Baha-ud-Din and his sons.

Nishan of Shah Parwez

Document XXI

This is an original *Nishan* of Shah Parwez, son of Emperor Jahangir, issued in 1029 A. H. (1619 A. D.), the 16th regnal year of the Emperor. The *Nishan* has the usual *Surnamah*—'*Allah-u-Akbar*', the *Tughra* of the Prince's name and his seal but it does not bear the *Tughra* of the Emperor's name. It

confirms the *Madad-i-maash* grant of 200 *bighas* of land in Asmahwan and other villages in *pargana* Manikpur to Sayyid Muzaffar as ordered by Keshava Das. This *Nishan* is very rare of its kind since it confirms the original grant made by one Keshava Das. In most of the *Farmans* and *Nishans*, it has been noticed that the original grants were made by an Emperor or a Crown Prince. It appears that Keshava Das enjoyed a very high position with the authority to make land grants.

Farmans of Shah Jahan

There are nine *Farmans* of Shah Jahan out of which seven are original and two are copies of *Farmans*. In the seven original *Farmans*, Document nos. XXII and XXVI have no *Surnamah* at the top; Document nos. XXIII, XXIV, XXV and XXX have the usual *Surnamah* —'*Allah-u-Akbar*', whereas in Document no. XXXI the words—'*Bismillah-al-rahman al-rahim*'. (In the name of God, the merciful, the compassionate) have been mentioned in place of '*Allah-u-Akbar*'. The same *Surnamah* is found in the *Farmans* of Emperor Aurangzeb of this collection. The *Tughra* of the Emperor's name is the same in all the *Farmans* but the seal is not alike. In Document nos. XXII, XXVI and XXXI the seal is round whereas in Document nos. XXIII XXIV, XXV and XXX the seal is square in shape.

DOCUMENT XXII

This is an original *Farman* of Shah Jahan issued in 1037 A. H. (1627 A. D.) to the officials of *Sarkar* Khairabad for awarding punishment to a party of insurgents. The *Farman* has been issued on a complaint by Shaikh 'Abdul Munim and others to the effect that they have received injuries due to the activities of the insurgents as referred to in the *Farman*. It has been ordered by the Emperor that severe punishment should be meted out on the insurgents. This *Farman* is of great administrative importance. It shows how justice was dispensed with by the Emperor himself and the amount of punishment was left to the good sense of the local officials, as they were supposed to be a better judge of local incidents. It also describes the procedure that the complainants along with their complaints also produced a *Mahzar* authenticating the facts by the residents of the locality. The nobles and elites, fortified with facts, had to put their attestation making *Mahzar* a definite source of information. This *Farman* too like some *Farmans* of Emperor Jahangir (Document nos. XV, XVI, XVII and XX) has no *Surnamah* at the top.

Document XXIII

This is an original *Farman* of Shah Jahan issued in 1042 A. H. (1632 A. D.). It confirms 115 *bighas* of land in *pargana* Siddhaur, *Sarkar* Lucknow, as *Madad-i-maash* to Sayyid Abdullah and others. The endorsement of the *Zimn* reveals that the grant was originally made by Emperor Jahangir and it was confirmed by Shah Jahan in this *Farman*. Besides the *Tughra* and the seal, this *Farman* has the *Surnamah*—'*Allah-u-Akbar*' at the top.

Document XXIV

This is an original *Farman* of Shah Jahan issued in 1042 A. H. (1632 A. D.). It confirms 50 *bighas* of land in *pargana* Sadrpur, *Sarkar* Khairabad as *Madad-i-maash* to Shaikh Abdul Wali and others. This *Farman* does not make a fresh grant but it only confirms a previous grant made by Emperor Jahangir in his 13th regnal year. From the endorsement, it is evident that the grantees of *Madad-i-maash* produced the evidence of their title to the grant after the change of the regime. The *Farman* has the usual *Surnamah*—'*A llah-u-Akbar*', *Tughra* and the square seal of the Emperor.

Document XXV

This is an original *Farman* of Shah Jahan issued during his 6th regnal year (1632 A. D.) for confirming the old *Madad-i-maash* grant of 150 *bighas* of land in village Bejdah Buzurg, *pargana* Sikri to Ikhtiyar Beg, grandson of the original grantee Haji Qaim. The original grant had been made by Emperor Akbar as there is a reference of his name in the text. At the top of the *Farman* and close to Emperor Shah Jahan's seal, Emperor Akbar's posthumous title '*Arsh Ashiyani*' (nestling at the foot of the divine throne), is inscribed. In other respects, this *Farman* is much akin to the preceding *Farman* (Document no. XXIV).

Document XXVI

This is an original *Farman* of Shah Jahan issued in 1045 A. H. (1635 A. D.). It is addressed to the *Faujdar* of *Sarkar* Lucknow and he has been ordered to look into the complaint of Sayyid Meena against Jahan and other Rajputs of village Usmanpur, *pargana* Siddhaur, who indulged in destroying the village Wajih-ud-Dinpur, his ancestral property, killing two of his men and assaulting ten residents of the locality besides carrying a good number of cows, buffaloes and other animals. It has also been ordered that all the cash and kind looted by the assailants, should be recovered and handed over to the

real owners ; the murderers should be sent to the Imperial Court and the malefactors should be so punished that it might serve as a warning to others. It has no *Surnamah* at the top. There is also no seal of any other official except that of the Emperor nor any endorsement. It is a *Bayazi Farman* which need not pass through the usual procedures.

Nishan of Muhammad Shuja

DOCUMENT XXVII

This is an original *Nishan* issued by Prince Muhammad Shuja, son of Emperor Shah Jahan, in 1045 A. H. (1635 A. D.). By this *Nishan*, the *Mutasaddis* of Shahzadpur have been informed about the appointment of Shaikh Shams-ud-Din, as *Darogha* of the place. They have also been asked to co-operate and assist him. This *Nishan* has the *Surnamah*—'*Allah-u-Akbar*', the *Tughra* of the Emperor as well as the Prince's name and the seal of the Prince. It does not bear any endorsement on the reverse.

Farmans of Shah Jahan

DOCUMENT XXVIII

This is a copy of a *Farman* of Shah Jahan dated 8th *Farvardi Mah, Ilahi*, 12th Regnal year, 1047 A. H. (1637 A. D.). It confirms the old grant of 89 *bighas* and 16 *biswas* of land in *pargana* Bahraich, *Sarkar* Bahraich to Sayyid Ghayas-ud-Din and others as *Madad-i-maash*. At the close of the document the seal of Qazi Muhammad Shafi has been affixed with the words '*Naql mutabiq asl ast*' above it.

DOCUMENT XXIX

This is also a copy of a *Farman* of Shah Jahan dated 25th *Rajab*, 1047 A. H. (3rd December 1637 A. D.). It confirms an old grant of 134 *bighas* of land in village Malangaon, *pargana* Bahraich, to Shaikh Ibrahim and others as *Madad-i-maash*. Being a copy it has been attested by Qazi Muhammad Shafi and his seal is affixed at the close of the document.

DOCUMENT XXX

This is an original *Farman* of Shah Jahan issued in 1047 A. H. (1637 A. D.). It confirms 200 *bighas* of land in *pargana* Sadrpur, *Sarkar* Khairabad to Musammat Soaleha and others as *Madad-i-maash*. All the four sharers of the grant are ladies and the biggest share of eighty *bighas* of land is held by Musammat Soaleha. It is observed in this *Farman* that instead of the Persian

Calendar, Arabic Calendar has been adopted for dating it. This *Farman* has the *Surnamah*—'*Allah-u-Akbar*', *Tughra* of the Emperor's name and his square seal.

DOCUMENT XXXI

This is an original *Farman* of Shah Jahan issued in 1063 A. H. (1652 A. D.). It asks the *Jagirdars* of several *parganas* detailed in the *Zimn* to send 1000 *Beldars* of *Urbujh* clan of Qandhar. It also states that two *Farmans* have already been issued to this effect in the name of Rai Makrand Das and Shaikh Abdul Munim. The number of *Beldars* each *Jagirdar* is required to send has been specified and they have also been directed to defray the expenses for their journery etc. as prescribed. This *Farman* thus reveals how labourers from distant places were called for construction work and the expenditure of their journey etc. had to be borne by the *Jagirdars* themselves. Unlike other *Farmans*, there is the solitary endorsement of Sad-Ullah Khan, the grand *Wazir* of Emperor Shah Jahan. In this *Farman*, the words used in the *Surnamah* are '*Bismillah-al-rahman-al-rahim*' instead of '*Allah-u-Akbar*'.

Nishan of Muhammad Shuja

DOCUMENT XXXII

This is an original *Nishan* of Prince Muhammad, Shuja, son of Emperor Shah Jahan. The *Nishan* has the *Surnamah*—'*Bismillah-al-rahman-al-rahim*', the *Tughra* of the Emperor's as well as Prince's name and the seal of the Prince. This *Nishan* has been issued to Shaikh Shams to the effect that *Shabkhanaha* (bed chambers) attached for Prince's use have become old and they should be constructed according to the specifications commensurate with his status. On the back of the *Nishan*, the different apartments of the building are named. There is no endorsement of any officer or seal on its back.

Nishans of Muhammad Dara Shikoh

DOCUMENT XXXIII

This is an original *Nishan* of Prince Muhammad Dara Shikoh, son of Emperor Shah Jahan, issued in 1057 A.H. (1647 A.D.). The *Nishan* has the *Surnamah*—'*Bismillah-al-rahman-al-rahim*', the *Tughra* of the Emperor's, as well as, the Prince's name and the seal of the Prince. The *Nishan* has been issued on representation of Pirthipat, the Raja of Srinagar (Garhwal) in which he has expressed his allegiance to the Empire. The Crown Prince while accepting the

obeisance and devotion of the Raja has conferred upon him a robe of honour. The *Nishan* throws light on the cordial relations that existed between Mughals and the Garhwal rulers during the reign of Emperor Shah Jahan.

DOCUMENT XXXIV

This is an original *Nishan* of Prince Muhammad Dara Shikoh, son of Emperor Shah Jahan, issued in 1066 A.H. (1656 A.D.). Although this *Nishan* has the *Tughra* of the Emperor's, as well as, the Prince's name and the seal of the Prince, yet it has no *Surnamah* at the top. It grants 30 *bighas* of land as *Madad-i-maash* in *pargana* Kara, *Suba* Allahabad to Sayyid Ghayas-ud-Din. This *Nishan* was issued in the 30th regnal year of Emperor Shah Jahan.

Farmans of Aurangzeb

There are nine *Farmans* of Aurangzeb, out of which one is a copy of a *Farman*. In all the original *Farmans*, the words used in the *Surnamah* at the top are : '*Bismillah-al-rahman-al-rahim*', but in the copy, '*Allah-u-Akbar*' is mentioned at the top. In the *Farmans* of Aurangzeb two types of *Tughras* are noticeable. In Document nos. XXXV, XXXVI, XXXVII, and XXXVIII there is the *Tughra* of the Emperor's name, but in the rest a line from the Quran '*Ati-Ullah-wa-atiur rasul, wa ulil amr-i-minkum*' (obey Allah and Prophet and those in authority among you) has been used in place of the *Tughra* of Emperor's name. The seals in the *Farmans* also vary. In Document nos. XXXV, XXXVI and XXXVII the seal is round where as in the rest the seal is square in shape.

DOCUMENT XXXV

This is an original *Farman* of Aurangzeb issued in 1070 A.H. (1659 A.D.) in the name of Sayyid Anwar asking him to crush the rebellious activities of the *Zamindars* and other residents of *pargana* Sadrpur, *Sarkar* Khairabad, *Suba* Avadh, who were responsible for arson, loot and plunder in that *pargana*. The *Farman* was issued at the representation of Fathullah and others who also produced two *Mahzars* (representations) with the signatures and seals of the inhabitants and nobles of that *pargana*. It has been ordered by the Emperor to make a thorough investigation of the matter, return the articles looted away to the rightful owners, and award severe punishment to the malefactors. Besides the *Tughra* and seal of the Emperor, the *Farman* has the *Surnamah*—'*Bismillah-al-rahman-al-rahim*'. There is no endorsement of the officers on the back of the *Farman*. In the *Zimn* the names of the plunderers have been recorded. Being a lengthy *Farman*, another sheet of paper has been attached to its lower half to complete the full text and at the joint the word—'*Sahhahalwasl*' (properly attached) has been written.

Document XXXVI

This is an original *Farman* of Aurangzeb issued in 1073 A.H. (1662 A.D.). The *Surnamah* and the *Tughra* are the same as in the preceding *Farman* but the seal varies. It is round in shape. The *Farman* has been issued in favour of Raja Pirthi Singh of Srinagar (Garhwal). The Emperor sends his condolence message on the death of the Raja's son Medni Singh and also confers upon him a robe of honour. It is further enjoined that the Raja should be firm in adopting the right path of obedience and submission.

Document XXXVII

This is an original *Farman* of Aurangzeb issued in 1075 A.H. (1664 A.D.). The *Surnamah*, *Tughra* and the seal is similar to the preceding *Farman*. The *Farman* has been issued in favour of Raja Fath Singh of Srinagar (Garhwal). After receiving the death news of his grand father (Raja Pirthi Singh) the Emperor has acknowledged his nomination as successor to the deceased and declares him Raja of Srinagar. For elevating his position a robe of honour and a dagger studded with jewels have been awarded to the Raja and he has been desired to be firm in adopting the right path of obedience and service. The Raja is also desired to march against the *Zamindar* of Kumayun and plunder the area.

Document XXXVIII

This is an original *Farman* of Aurangzeb issued in 1077 A.H. (1666 A.D.). The seal in this *Farman* is square in shape. It has been issued to grant 100 *bighas* of land in *pargana* Mohan, *Sarkar* Lucknow, *Suba* Avadh, as *Madad-i-maash* to Musammat Shahi and others. The grantees had requested that they had been enjoying 150 *bighas* of old grant, but in this fresh *Farman* only 100 *bighas* have been granted. No reasons have been assigned for withdrawing the rest 50 *bighas*. There are seven sharers (all ladies) in the grant and their new shares against the old one have been specified in the endorsement.

Document XXXIX

This is an original *Farman* of Aurangzeb issued in 1087 A. H. (1676 A.D.). It grants 15 *bighas* of land in *pargana* Salwan, *Sarkar* Manikpur, *Suba* Allahabad as *Madad-i-maash* to Shaikh Abdus Salam and his sons. It is noticed in this *Farman* that instead of the *Tughra* of Emperor's name a phrase from the *Quran* has been inscribed. It is in addition to the *Surnamah*—'*Bismillah-al-rahman-al-rahim*'. The *Tughra* from the *Quran* runs : '*Ati ullah wa-atiurrasul wa-ulil amr-i-minkum*'.

Document XL

This is an original *Farman* of Aurangzeb issued in 1088 A. H. (1677 A. D.). Like the preceding *Farman*, it has also *Tughra* of Quranic text. It grants 100 *bighas* of land in *pargana* Mangloor, *Sarkar* Saharanpur as *Madad-i-maash* to Musammat Zahra and others. From a study of the endorsement it appears that there are seven ladies as sharers of the grant.

Document XLI

This is an original *Farman* of Aurangzeb issued in 1089 A. H. (1678 A. D.). It grants 50 *bighas* of land in *pargana* Chandpur, *Sarkar* Sambhal as *Madad-i-maash* to Sayyid Noor Alam. In this *Farman* too like the two preceding one's there is a *Tughra* of Quranic text with a slight addition. The words added are "*ya aiyyuhallazina amanu.*" (O'believers).

Document XLII

This is a copy of a *Farman* of Aurangzeb dated 15th *Rabi* I, 34th Regnal year (6th December 1690 A. D.). It is a very important *Farman* as it lays down a code of inheritance for *Madad-i-maash* grants. The addressees of the *Farman* are the concerned officials of the Emperor, nobles, ministers, *Sadrs*, *Qazis* and *Mutasaddis* etc. who have been ordered to act according to the code formulated as detailed in the present *Farman*. The rules prescribed for the inheritance of *Madad-i-maash* grants have been clearly specified.

Document XLIII

This is an original *Farman* of Aurangzeb issued in 1096 A. H. (1684 A. D.). It grants 100 *bighas* of land in *pargana* Soorwan Palri, *Sarkar* Saharanpur as *Madad-i-maash* to Musammat Kamal and others. There appears a difference in the date of the seal (1080 A. H.) and the date of the issue of the *Farman* (1096 A. H.) but the date inscribed in the seal indicates the year of the preparation of the seal.

Nishan of Prince Muhammad Azam

Document XLIV

This is an original *Nishan* of Prince Muhammad Azam, son of Emperor Aurangzeb, issued in 1706 A. D., the 49th regnal year of the Emperor. The *Nishan* has the *Surnamah*, *Tughra* of the Emperor and the Prince, and his seal. It grants 200 *bighas* of land in village Kamasin, *pargana* Kara, *Suba* Allahabad.

as *Madad-i-maash* to Sayyid Barkhurdar and Sayyid Muhammad Zia on account of high learning and imparting religious education to students. Such grants for the cause of propagation of religious education were prevalent during Mughal rule and men of piety and religious learning were beneficiaries.

I take this opportunity to express my deep sense of gratitude to late Dr. A. L. Srivastava, M.A., PH.D., D.LITT., Ex. Chairman of the U.P. Regional Records Survey Committee who had been kind enough to go through the translation of the documents.

Shri Jalal-ud-Din, M.A., Technical Assistant has translated the documents and added necessary notes with zeal and devotion. He has corrected the proofs and looked to the publication of this volume in the Press with sincere labour.

Dr. Shyam Narain Sinha, M.A., LL.B., D.PHIL., Regional Archives Officer, Allahabad has with his indefatigable energy assisted me in the publication of this book and his ungrudging help has considerably minimised my work.

Date—20-3-'74.
Place—Lucknow.

K. P. SRIVASTAVA,
Director,
U. P. State Archives,
Lucknow.

Document No. I (obverse)

I

SANAD OF SHER SHAH

Round seal

(Illegible)

(Dated 18th of *Sha'ban*, 947, A.H./19th December, 1540 A. D.)
(Size : 38×19 cm..)

A plot of land measuring 60 *bighas*—half cultivable and half uncultivable, in village Hamidpur, *Pargana* Sandila, is granted to Shaikh (Mahmood) on condition that the grantee leads a pious life. The grantee is enjoined upon to undertake regular practice in archery to counteract malefactors creating local disturbances and punish them, in co-operation with Government officials like *Shiqdar* and others. He (the grantee) is to offer daily prayers five times, and after the afternoon prayer (*Zuhr*), he should discharge alongwith the men of his establishment ten arrows. The grantee is further instructed to afford every assistance in revenue collection as desired by the *Shiqdar*.

Written on the 18th *Sha'ban*, 947, A. H.

The place of issue "Sahsaram" is also written at the end of Persian text.

Notes : The seal at the top is not clear but the word "Sher Shah" can be read.

An endorsement close to the seal has been made during the period of Emperor Akbar in 968 A.H. From its study it appears that the Emperor has ordered after perusing the *Sanad* that a *Farman* (order) be issued on previous conditions as laid down in the *Sanad*.

This *Sanad* is bi-lingual. The upper portion is written in the Persian language but the script is very distorted. A few words could not be deciphered due to the damaged condition of the text.

The lower portion of the *Sanad* is written in *Kaithi* script in which most of the Persian text has been transliterated. The lower portion facilitates to decipher the main text in Persian which is partly damaged.

The date is written in Arabic words and not in Persian figures, contrary to the practice prevalent during the Mughal period.

The instructions contained show how a resident of a locality was required to co-operate with the administration in maintaining peace and tranquillity in the area. It also throws light on duties assigned to the *Shiqdar*.

The bi-lingual documents during the Sultanate and Mughal periods are rarely found. The use of *Kaithi* script alongwith Persian text indicates the official recognition of the regional language by Sher Shah.

In regard to the recognition of the local language, Sher Shah has also got struck his coins in bi-lingual script and it is observed in one of his coins of 948 A.H./1541 A.D. that his name is written in Devanagari Script as "*Shri Sher Shahi*" alongwith the Persian inscription.

This Pathan King was culturally more close to Indian way of life than the Mughals. The use of *Kaithi* script in this *Sanad* may be termed as his novelty which never found a place in Mughal documents.

Probably this "*Sanad*" is the only existing document of Sher Shah, preserved any where.

Document No. II (obverse)

II

FARMAN OF EMPEROR AKBAR

"Hu-al-Ghani"

(He is independent)

(Tughra)

"Farman of Jalal-ud-Din Muhammad Akbar Badshah Ghazi."

(Round seal of—
Jalal-ud-Din Muhammad Akbar
Badshah Ghazi,
967 A. H.).

(Dated 967 A. H./1559 A. D.)
(Size : 50×25 cm.)

The *Farman* has been issued to confer a few hundred *bighas* of *Muafi* land (free from land revenue) on a family of Sayyids of *Sarkar* (District) *Lakhnu* (Lucknow).

This *Farman* also refers to the *Sanad* of Sher Khan (Shah) which was perused by Emperor Akbar before issuing orders for this fresh grant.

Notes—The condition of *Farmam* has not been much satisfactory and it has now been preserved after lamination. The edges of the *Farman*, particularly left side and the bottom, have been damaged badly causing injury to the original text and thus resulting in the loss of a portion of the actual text.

This *Farman* is significant in the respect that Akbar honoured the grants of Sher Khan (Shah). As Sher Shah's orders are almost extinct, such a reference of his *Sanad* is important. It appears that the examination of all available papers relating to a particular grant was prevalent in those days before issue of a fresh order.

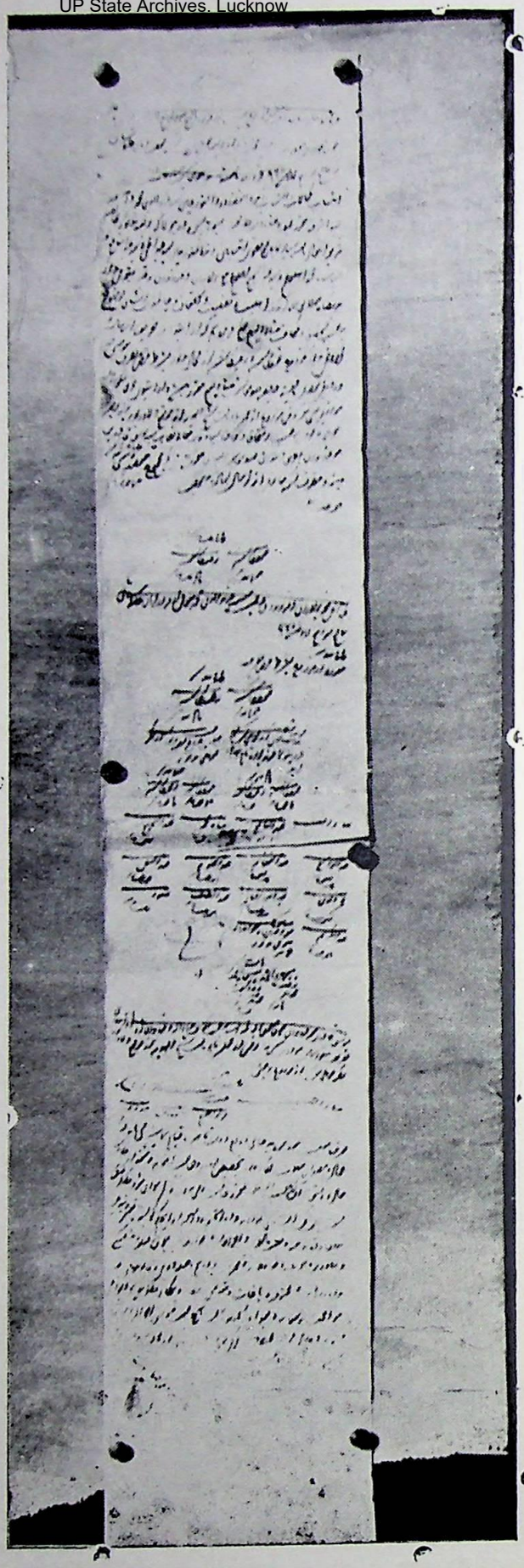
For king's order the words "*Sanad*-i-Sher Khan" have been recorded in this *Farman*. The use of word "*Sanad*" shows that the royal orders for grant of land during the Sultanate period were designated as "*Sanad*" by the Mughals, where as the latter's orders were called "*Farmans*". Lucknow is written in Persian as "*Lakhnu*" which may be regarded as continuance of the ancient name of the city derived from *Lakhana*. The present name Lucknow is the English distortion of original name *Lakhnu* which is much confirmatory to its origin.

he script of writing is typical and difficult to decipher. It was later on discontinued and a much clearer script was adopted.

On an examination of several other orders issued during the first five years of Akbar, it is noticed that only one calligrapher had written all the documents issued from the Imperial Court. The practice of having the services of a single calligrapher might have been strictly adhered to for the post of calligrapher was held by the man of great confidence.

The *Farman* is one of the oldest *Farmans* of Akbar ever found. It has been issued in 967 A.H./1559 A. D., the year before Akbar got himself relieved of the services of Bairam Khan, Khan-i-Khanan, the regent of boy Emperor. Till then, as observed, most of the orders were issued by Bairam Khan in Akbar's name. The size, *Tughra* (fore-head writing), and seal of the Emperor affixed on the *Farman* are quite indentical in every respect to the orders of Bairam Khan.

At the top of the *Farman*, unlike "*Allah-u-Akbar*", there is another Arabic verse "*Hu-al-Ghani*" (He—God is rich) which was most probably continued to be written till Akbar declared himself "*Zillullah*" the "Shadow of God" and later on "*Allah-u-Akbar*" and *Hu-al-Akbar* used to be put at the top.



Document No. III (obverse)

III

FARMAN OF EMPEROR AKBAR (COPY)

"*Allah-u-Akbar*"

(God is great)

"Copy of the Farman of Emperor Akbar"

(Dated 23rd *Rabi* I, 983 A.H./1st July 1575 A. D.)
(Size : 95 × 16 cm.).

Whereas, the *Farman* had been issued to grant 700 *bighas* of land, as *Madad-i-ma'ash* in *Pargana* Haveli, *Sarkar* Kara (*Suba* Allahabad) to Sayyid Farid-ud-Din Muhammad Danishmand, son of Sayyid Ashraf in the year 967 A. H. and the aforesaid grantee had died. Consequently the said grant had been transferred to "*Khalisa Sharifa*".

Sayyid 'Abdul Hai, Sayyid 'Abdun-nafi, Sayyid Shah Muhammad and Sayyid 'Abus-sami, the brothers and sons of the deceased, approached the Emperor, bringing forth the justification of their titles to the grant for livelihood on account of their merits for the said grant, it has, therefore, been enjoined that the above-mentioned land, self-cultivated or cultivated by ryots shall be left in possession of the present claimants as *Madad-i-ma'ash* according to the specification as given below.

Further, 30 *bighas* of cultivated land, which has been recovered from Shaikh Alladeh of village Dilawarpur, has been granted to Sayyid Yusuf Qadiri and his sons as *Madad-i-ma ash*. The total grants is 730 *bighas*.

The detail of the land, self cultivated and cultivated by the ryots, has been specified and the land has been divided amongst all the co-sharers.

The grantees shall appropriate the produce for their livelihood and pray for the perpetuation of the Empire. The officials concerned shall release the land in favour of the grantees and shall take steps to enforce the imperial order. No change shall be effected in the grant and no kind of tax shall be demanded from them. There shall be no demand for renewal of the *Sanad* every year.

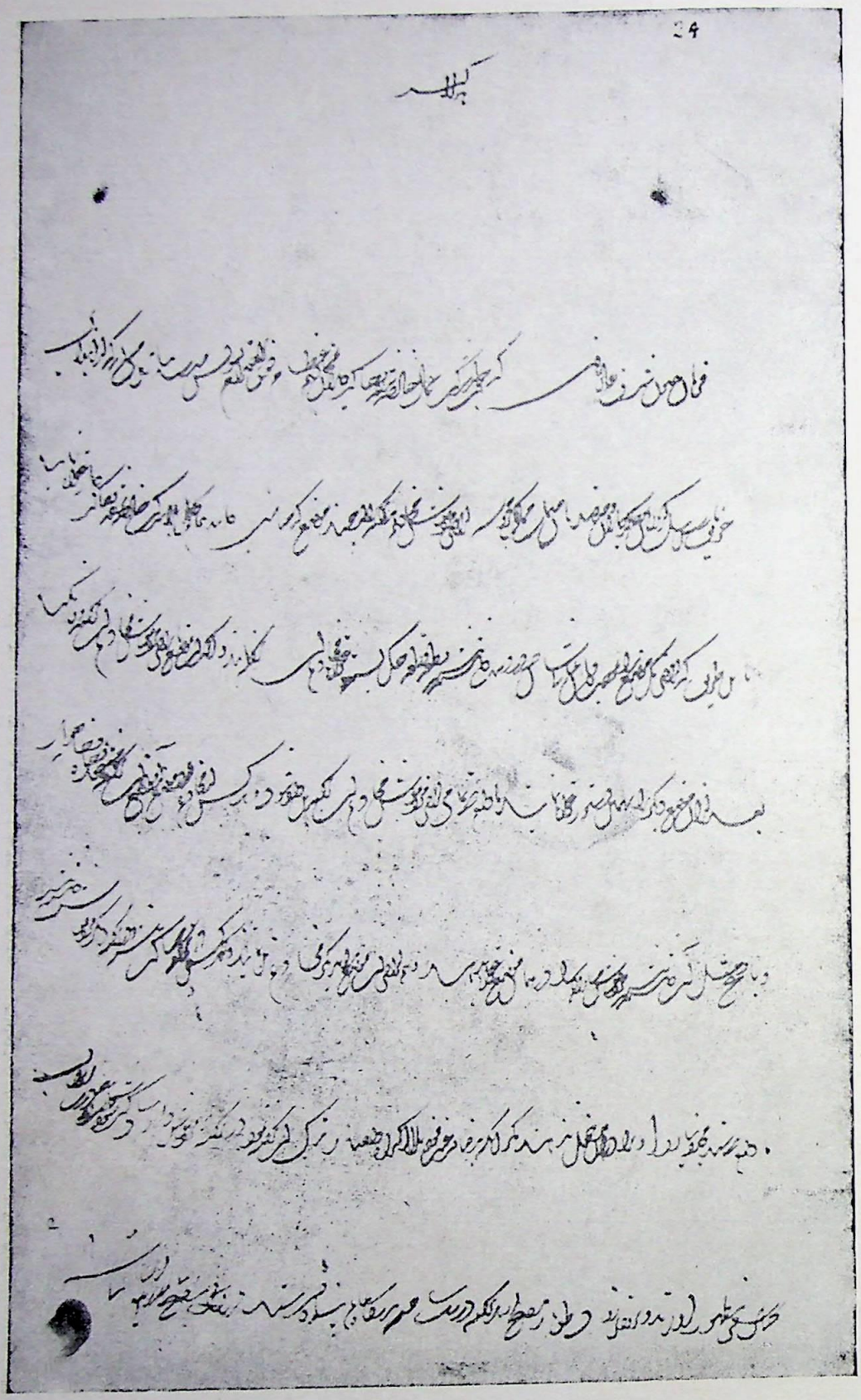
Notes—At the close of the copy of the *Farman*, there is a seal of *Qazi* for attestation. The name of *Qazi* appears to be "*Qazi* Abdus Sami". The complete inscription of the seal is not decipherable.

Above the Seal, the *Qazi* has attested the *Farman* by putting the set phrase for attestation viz. "*Muwafiq asl ast*" (according to the original).

The seal of the *Qazi* at the close of the document is another proof that during Akbar's reign the seals for attestation were put at the end contrary to the practice which later developed, namely, affixing the *Qazi's* seal at the top of the copy. The *Farman* is significant, as it describes the principle of *Madad-i-ma'ash* grant reverting to *Khalisa* after the death of the original grantee. It is evident that *Madad-i-ma'ash* grant in Akbar's time was given for lifetime only and after the death of the grantee, it was transferred to the Imperial custody. The brothers of the deceased and his sons approached the Emperor for the restoration of the old grant which was done by issuing a fresh *Farman*. The terms "*Khud Kashta*" (self-cultivated) and "*Raiyat Kashta*" (Cultivated by ryot) have been used for the whole grant. The *Farman* specifies that 500 *bighas* were "*Khud Kashta*" (self-cultivated) and the rest 230 *bighas* as "*Raiyat Kashta*" (cultivated by the ryot).

The above terms *Khud Kashta* and *Raiyat Kashta* have been, for the first time, noticed in this collection of the *Farmans*.

The *Farman* further confers a fresh grant of 30 *bighas* which was recovered from the ex-grantees. The reasons for the recovery of the grant have not been recorded.



Document No. IV (obverse)

IV

FARMAN OF EMPEROR AKBAR

"Hu-al-Akbar".

(He—God is great)

(Dated 7th *Rabi* II, 986 A. H./6th June, 1578)
(Size : 43×27 cm.).

This *Farman* has been issued because the grantees of land (*Jagirdars*) and State servants (*Makhadim*) have felt worried due to their being partners in the *Khalisa* land. Wherefore it is necessary that from the beginning of the year of *Kharif Parasil*, the *Karooris*, *Jagirdars* and *Mutasaddis* of the Empire should know that the *Madad-i-ma'ash* land of the servants of the State (*Makhadim*) of each *Pargana*, granted in different villages should be assigned to the *Jagirdar*, without mixing the same with the *Khalisa land*. In this manner, the land of each village should be apportioned in accordance to the *Farmans* in hand, and should be assigned to the *Makhadim* of that *Pargana*. If the area of a particular village is not sufficient to be assigned as *Madad-i-ma'ash* for all the *Makhadim* of that village, the other village should be assigned in the same manner, till the entire *Madad-i-ma'ash* land of the *Makhadim* is assigned to them. Those *Makhadim* of a particular village who own a mosque, well, house, *haveli* (building), garden or similar property, the land of *Madad-i-ma'ash* of such grantee should be assigned in that very village. Likewise, the land of that village should be assigned to other *Makhadim*. If a person resides in a different *Pargana* and owns a *Madad-i-ma'ash* land in another *Pargana*, he should not be given possession of the land, so long as, he does not get his *Sanad* renewed, except those, who on their own accord, leave the village and settle down in the *Pargana* of *Madad-i-ma'ash*. Regarding these matters best efforts should be exerted and immediately a detailed and corrected *Tumar* (rent roll) from each *Pargana* should be despatched to the exalted Court.

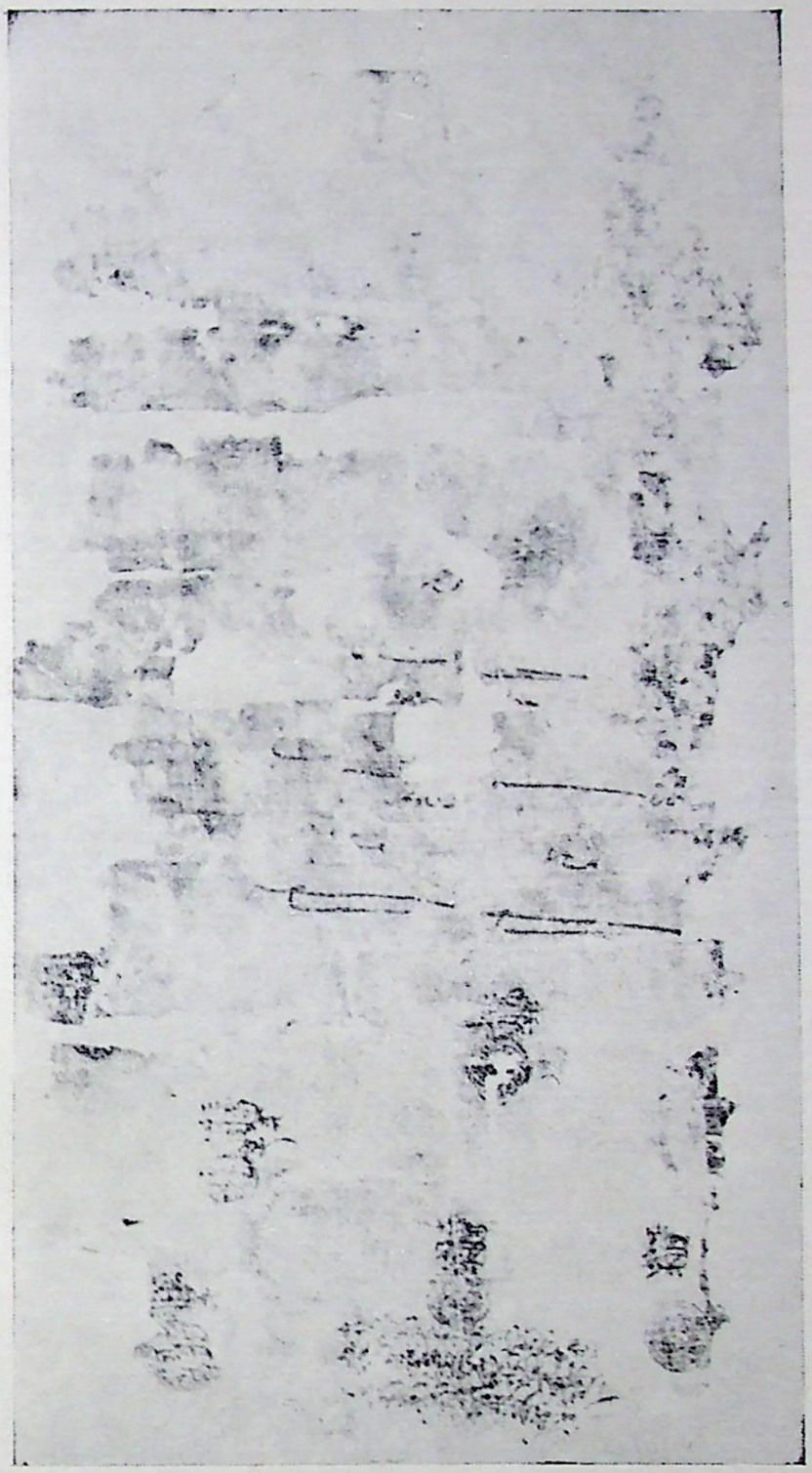
Written on the 7th *Rabi* II, 986 A. H.

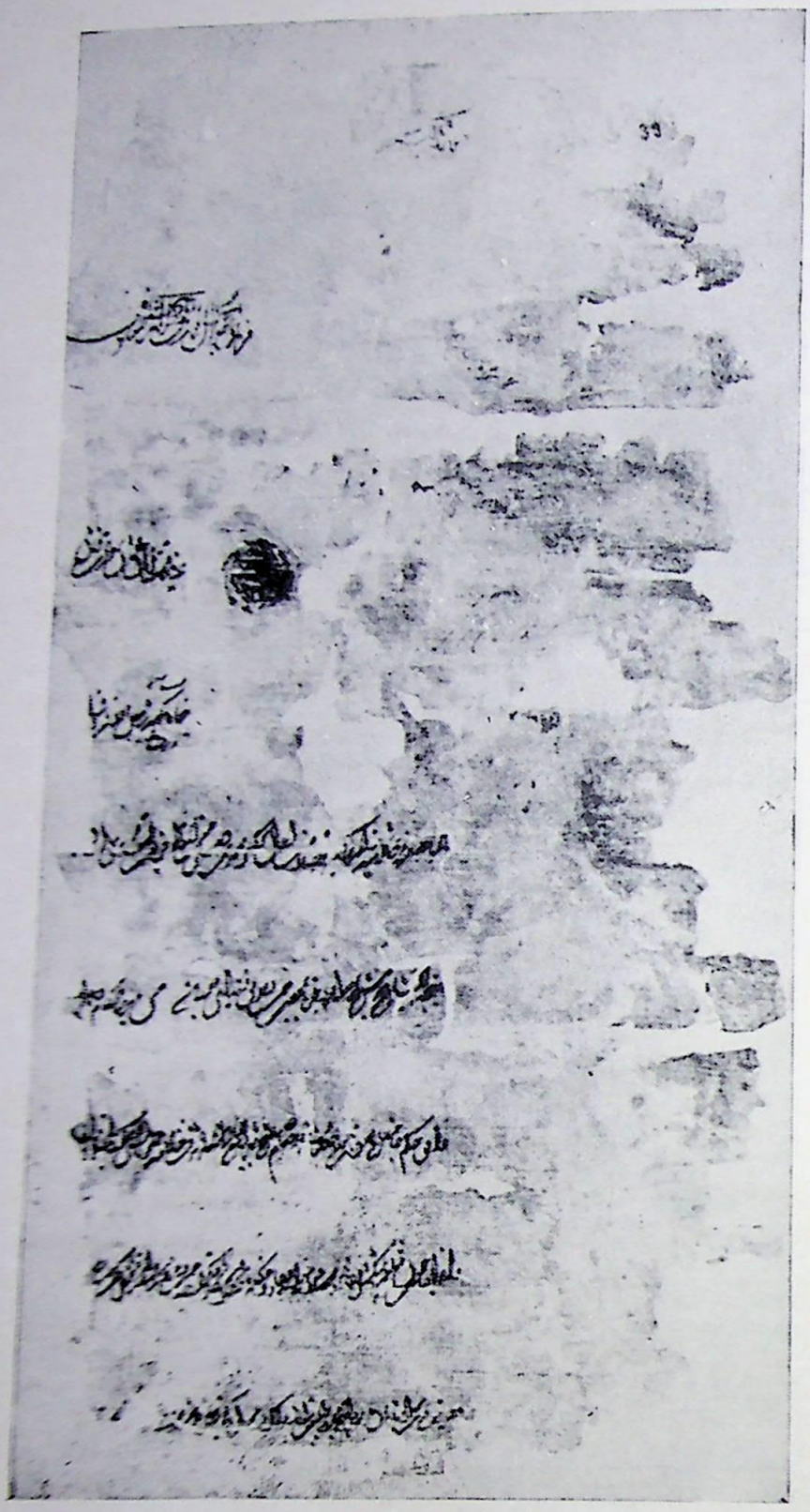
Endorsement on the back —

At the back of the *Farman*, there are two seals affixed. One seal reads "'Abdun Nabi.....*Khadim-i-'Ilm-i-hadis-i-Nabvi*." The other seal is not readable.

Notes—The *Farman* does not bear Emperor Akbar's seal. This s one the unique *Farmans* of its kind without a seal of the Emperor. Except the seal and *Tughra* all the elements of a *Farman* are found in it. The absence of seal and *Tughra* may create a doubt about its genuineness but the style of writing and contents, the size of the paper used, the seals on the back support the despatch of this *Farman*. The absence of the imperial seal need not cast doubt on its authenticity as we know from Badayuni that the Chief Sadr, Abdun Nabi was authorised to make grants without the previous imperial sanction, We have no information, whether the principles enunciated in the *Farman* had been followed in practice.

This is one of the important *Farmans* of Akbar laying down the principles for distribution of *Madad-i-ma'ash* land and its total elimination from that of *Khalisa land*. The necessity for issue of such *Farman* indicates that there must have been some complaint against the mixing of *Khalisa* and *Madad-i-ma'ash* land. With the enforcement of this *Farman*, the parties concerned might have been satisfied.





Document No. V (obverse & reverse)

V

FARMAN OF EMPEROR AKBAR

"Hu-al—Akbar"

[He (God) is great]

(Tughra of Emperor's name)

"Farman of Jalal-ud-Din Muhammad Akbar Badshah Ghazi"

(Small and round seal of Jalal-ud-Din Muhammad Akbar Badshah Ghazi.)

(Dated 987 A H./1579 A. D.)
(Size : 47×24 cm.)

The *Farman* has been issued to grant 50 *bighas* of land as *Madad-i-ma·ash* to Shaikh Sa·d-ullah and others in *Sarkar*.....?..... This grant has been made out of *Khalisa* land. It has been enjoined that the aforesaid grant should be released in favour of the grantees as another *Farman* on the subject had already been issued on 7th *Rabi* II, 986 A.H. No tax shall be realized from the aforesaid grant and no renewal of the *Farman* shall be sought every year.

Written on ? : 987 A.H.

Endorsement on the back—

The endorsement on the back of the *Farman* is not readable as the paper has been brittled and the writings rubbed off. Six seals of different officers are affixed on it but none of them is decipherable.

The complete text of the *Farman* is not readable as the edges are damaged badly.

Notes—The important point noticeable in the *Farman* is the reference of another *Farman* on the subject issued in the previous year, i.e., 986 A.H. a year earlier than this *Farman*. It is also significant that the grant has been made out of the *Khalisa* land which is rarely conferred upon a grantee.

VI

FARMAN OF EMPEROR AKBAR

"*Allah-u-Akbar*"

(God is great)

(*Tughra* of Emperor's name)

"Farman of Jalal-ud-Din Muhammad Akbar Badshah Ghazi"

(Round seal of—
Jalal-ud-Din Muhammad Akbar
Badshah Ghazi)

(Dated 992 A. H./1584 A. D.)
(Size : 55×28 cm.)

Orders have been issued to confer 30 *bighas* of land half cultivated and half cultivable in *Pargana* Siddhaur, *Sarkar* (district) *Lakhnu* (Lucknow) to Sayyid 'Alam and Sayyid Haya as *Madad-i-ma'ash*. The land referred to above has been granted from "*Khalisa*" land. The officials concerned have been instructed to measure the land with Bamboo scale (*ba-tanab-i-bans*) and after proper consolidation in the form of "*Chak*" the land shoud be released in favour of the grantees. The grant should be treated free from all kind of taxes.

Written on.....? .....992 A.H.

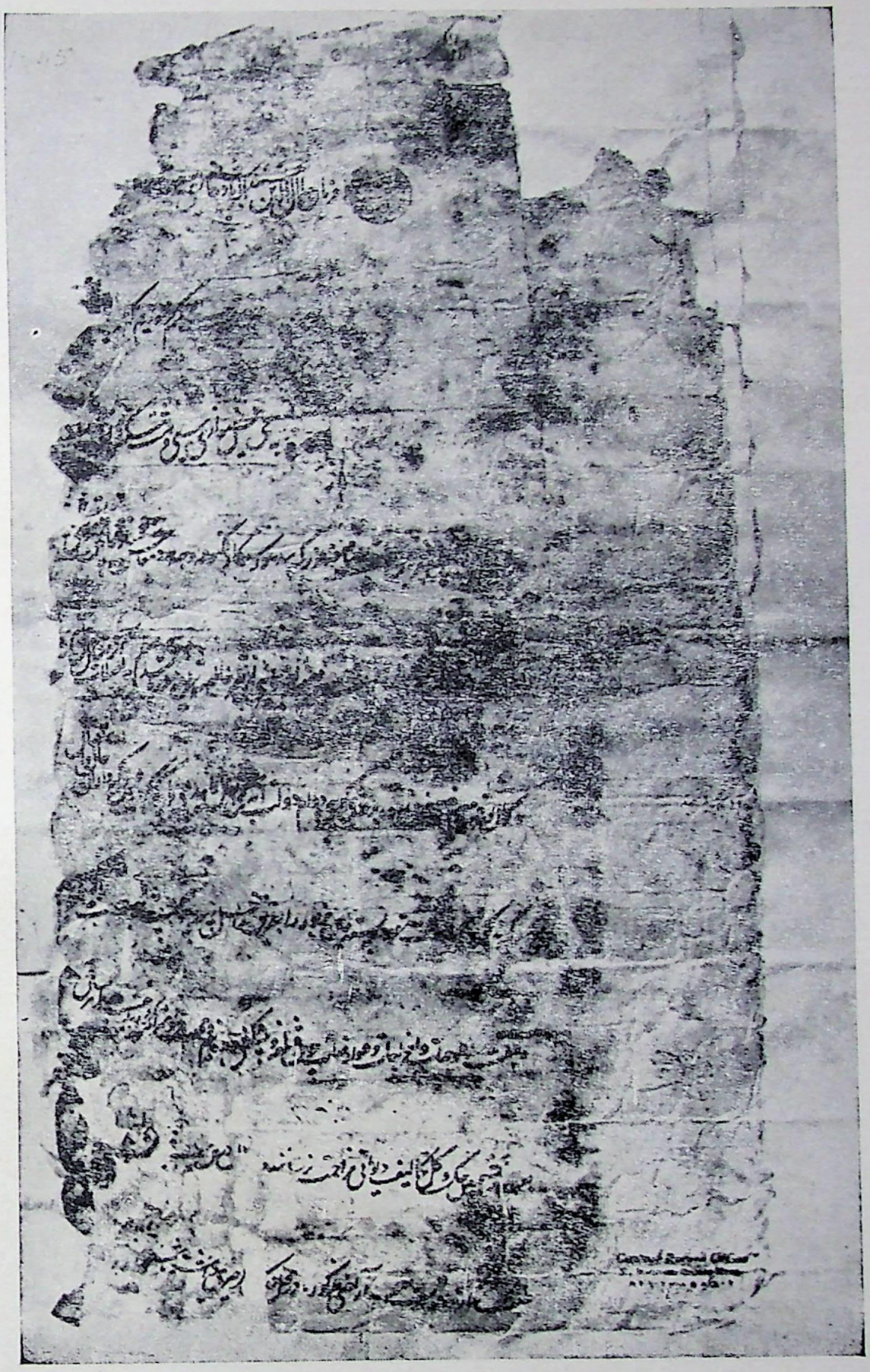
Endorsement on the back

The *Farman* has been issued through the *Risala* of Hakim Abul Fath, during the *Chauki* of Shaikh Abul Fazl and the Calligraphist, Lal Gopal.

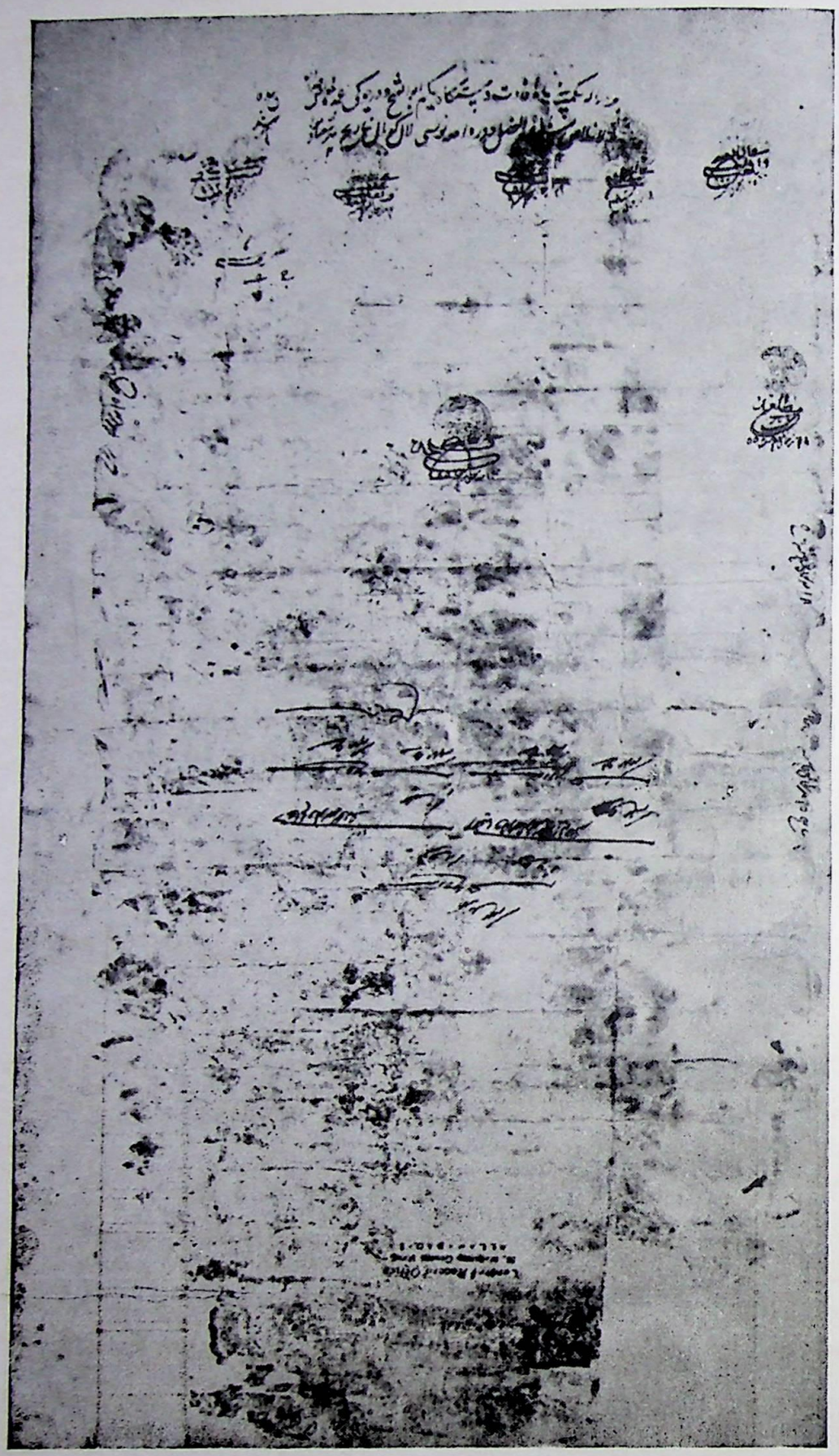
There is endorsement of various officers, and their seals. Nine seals have been affixed, but none of them is fully readable.

A detail of 38 *bighas* of land and its division to both the grantees is also available.

Notes—The *Farman* refers to the word "*Chak*" signifying its frequent use in Mughal documents. Consolidation of the lands of grantees had been in practice in those days. In this *Farman* the word "*Chak*" has been used at two places for cansolidating the land of grantees and its release in their favour.



Document No. VI (obverse & reverse)



The land of grant has been apportioned out of the "*Khalisa*" land or the land under direct management of the State. Generally "*Khalisa*" land was considered the best quality of land in every respect.

The land granted had to be measured with bamboo scale because the rope-scale was liable to contract or expand due to cold and hot season.

VII

FARMAN OF JALALUDDIN MUHAMMAD AKBAR (COPY) BADSHAH GHAZI

(Dated....?)

(Size : 48×20 cm.)

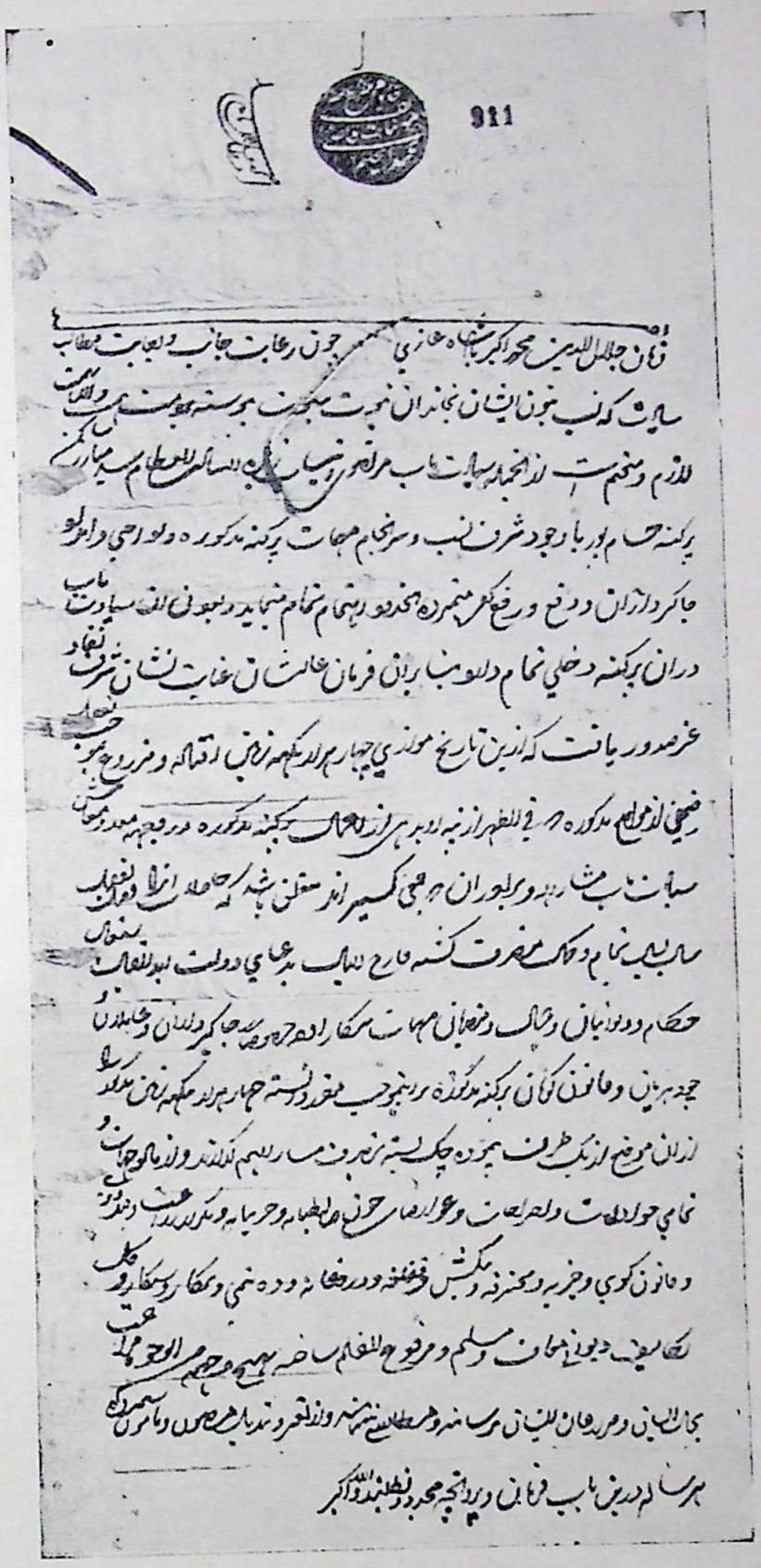
This *Farman* of Akbar confers 4,000 *bighas* of cultivated land as *Muafi* to Sayyid Mubariz and his brothers in *Pargana* Husampur, *Sarkar* Avadh. It has been recorded that the grantee being a Sayyid and a descendant of Prophet Muhammad is worthy of high esteem.

He has also served in different campaigns and has rendered valuable assistance in eradicating refractory elements and establishing firm administration. It is, in fact, due to the unqualified support of the grantees that the aforesaid *Pargana* has come under complete control of the government. The officials of *Sarkar* Avadh have been enjoined to handover the aforesaid land to the grantees after due measurement. The land should be measured from one side of the village only and shall be treated free from all kind of taxes.

Notes—The original *Farman* has been attested by *Qazi* Abdul Hakim in 1196 A.H. whose seal has been affixed on the top of the document. Close to the seal there appears an autograph of the *Qazi*, mentioning "True copy of the original". Such attested copies have often been available in Mughal period. These copies were used in the transaction of office routine.

In the absence of the original Farman, the details of the *Zimn* are lacking. The grant of 4,000 *bighas* of land was considered a great concession and was usually bestowed upon persons of eminent status.

The *Farman* does not record the original date of issue, and one might doubt, even its authenticity. If at all, it must relate to the early years of Akbar's reign.



Document No. VII (obverse)

VIII

FARMAN OF PRINCE SALIM

"Ya malik-al-mulk"

(O Lord of land)

"Hukm (order of) Abul-muzaffar Sultan Salim Shah Ghazi"

(Round seal of—
Muzaffar-ud-Duniya wad-Din
Sultan Salim Badshah)

(Dated 1st *Isfandarmuz Mah, Ilahi* 47*th*/1602 A.D.)
(Size : 73×35 cm.)

The *Farman* has been issued to grant 240 *bighas* of cultivable land, as *Madad-i-ma'ash*, in *Pargana* Sadrpur, *Sarkar* Khairabad to Shaikh Idris and others according to the details of the *Zimn*. It has been ordered that the grantees should appropriate the produce of every year for their livelihood. The officials of the *Pargana* have been enjoined to measure the land, release the same in favour of the grantees and should not interfere with it. No kind of prevalent tax shall be realized from the above mentioned grant. No *Farman* or *Parwancha* shall, ever, be called for the renewal of this grant. There shall be no deviation from the aforesaid orders.

Written on 1st *Isfandarmuz Mah, Ilahi* 47*th* (Regnal year of Akbar)

Endorsement on the back—

The *Farman* has been issued during the *Chauki* of Lal Beg[1], through the *Risala* of Shaikh Noorullah and the calligraphist Abdus-Salim.

.1 "After revolt at Allahabad Lal Beg was sent to administer Jaunpur". (Beni Prasad, History of Jahangir, p. 44). "Soon after accession to the throne of Agra, Lal Beg transformed into Baz Bahadur, was raised to 4000 and to the Governorship of Bihar". (*ibid*, p. 125).

The presence of Lal Beg's name indicates that the *Farman* was issued at the very start of the rebellion and till then Lal Beg was not sent to administer Jaunpur.

There are five round seals affixed on it and they read as follows :

(1) "Noor-ullah, *murid ast,* Shah Salim"
(2) "'Aqbat Mahmood, *murid ast,* Shah Salim"
(3) "Mo'in-ud-Din, *murid*-i-Shah Salim"
(4) "..... *murid ast,* Shah Salim"
(5) "..... *murid ast,* Shah Salim"

Close to the above seals, the autographs of the officers with different dates have also been recorded.

As usual, there is *Zimn* and the endorsement of various offices, it has passed through.

An endorsement on the margin has been made by Sharif Khan whose name has been written with the titles "*'Umdat-ul-mulk', Rukn-us-saltanat-il-'ulyatil 'aliya'* Sharif Khan.[1]"

The grant of 240 *bighas* of land has been divided amongst 8 grantees including Shaikh Idris in the following manner :

(1) Shaikh Idris	..	..	..	40 bighas
(2) Sulaiman	..	..	..	35 ,,
(3) 'Abdul Majid	..	..	..	35 ,,
(4) Rukn-ud-Din	..	..	..	30 ,,
(5) Fath Muhammad	..	..	..	30 ,,
(6) 'Imad	..	..	..	30 ,,
(7) Daim	..	..	..	20 ,,
(8) 'Abdul Ghafoor	..	..	..	20 ,,

The above eight grantees were co-sharers of *Madad-i-ma'ash* grant.

Notes—This *Farman* of Sultan Salim is important in various respects—

(*a*) It was issued by Salim just after declaring himself as an independent king.

(*b*) There is no *Tughra* of Emperor's (Akbar's) name and only Sultan Salim's name appears at the top, signifying the independent status of Salim. The absence of *Tughra* of Akbar's name proves the denial of the authority of the Emperor.

(*c*) With the name of Salim, the *Kunniyah* "*Abul-muzaffar*" and the title "*Ghazi*" have been written which have been the titles adopted only by independent kings.

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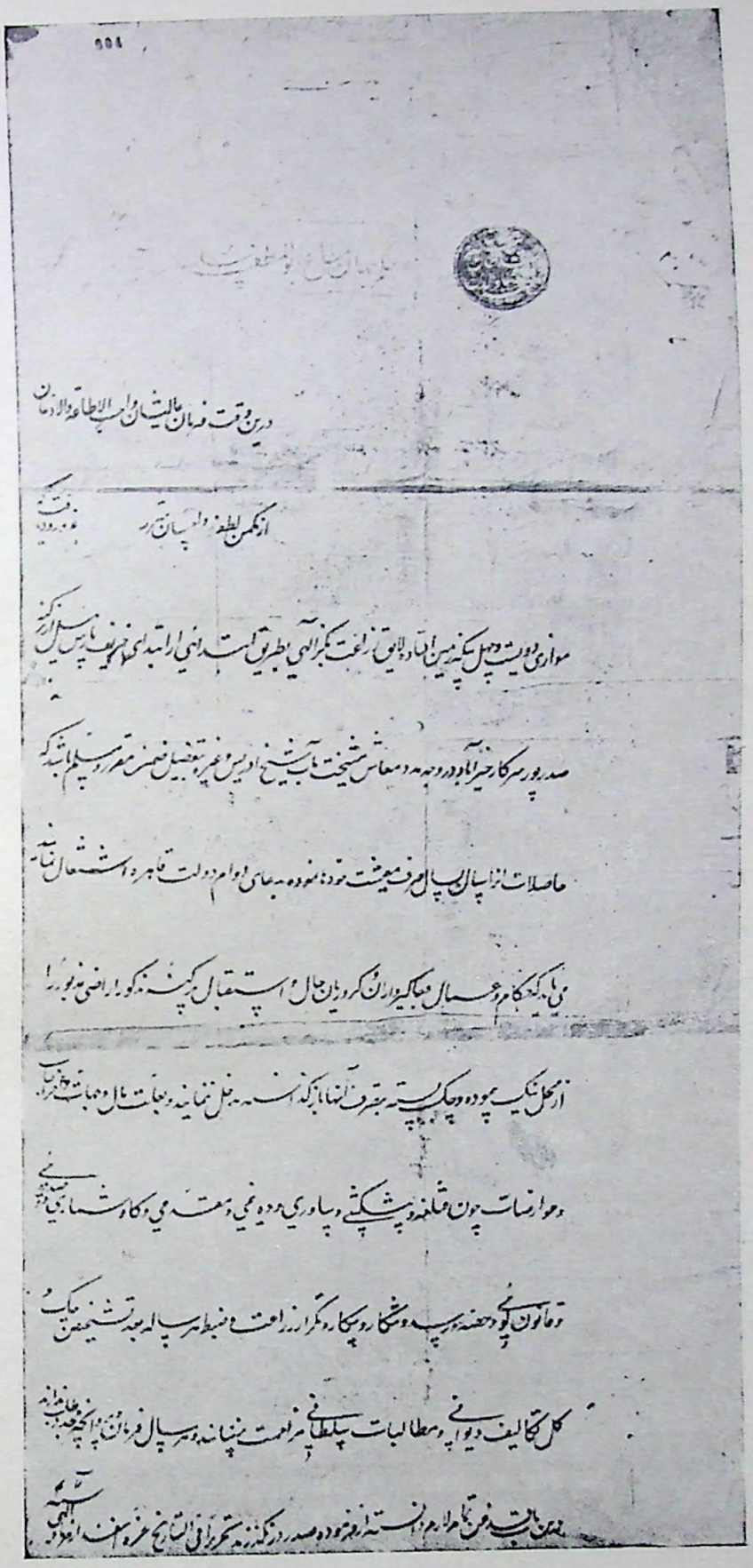
[1]Sharif Khan, the grand *Wazir* and *Amir-ul-Umra* of Jahangir was the most trusted friend of Salim, who owed him much for his enthronement as Emperor.



Document No. VIII (observe & reverse)

(*d*) In the seal also the *Kunniyah* of "*Muzaffar-ud-Duniya wad-Din*" along with the name of the king and the word "*Badshah*" have been inscribed, denoting an independent status.

(*e*) In the beginning of the text the word "*Farman-i-'Alishan*" occurs for this order which confirms that this order has been issued by Salim after assuming the status of king. The word "*Farman*" is the official term for royal orders used by the Mughal Emperors.

(*f*) All the seals of various officials affixed on the *Farman* bear the inscription "*Murid*-i-Shah Salim" which shows their sole allegiance to the king.

(*g*) The date of issue of the *Farman* has been written as 47th *Ilahi* year (of Akbar's reign) which is worth noticing. In the same year Salim rebelled against his father.

(*h*) This *Farman* also locates the extent of the area under the command of Sultan Salim for a brief period.

IX

FARMAN OF EMPEROR JAHANGIR (COPY)

(Dated *Farvardi Mah, Ilahi* 2nd (Regnal year), 13th *Zilhijja*, 1015 A. H./1st April, 1607 A. D.)
(Size : 48×18·5 cm.)

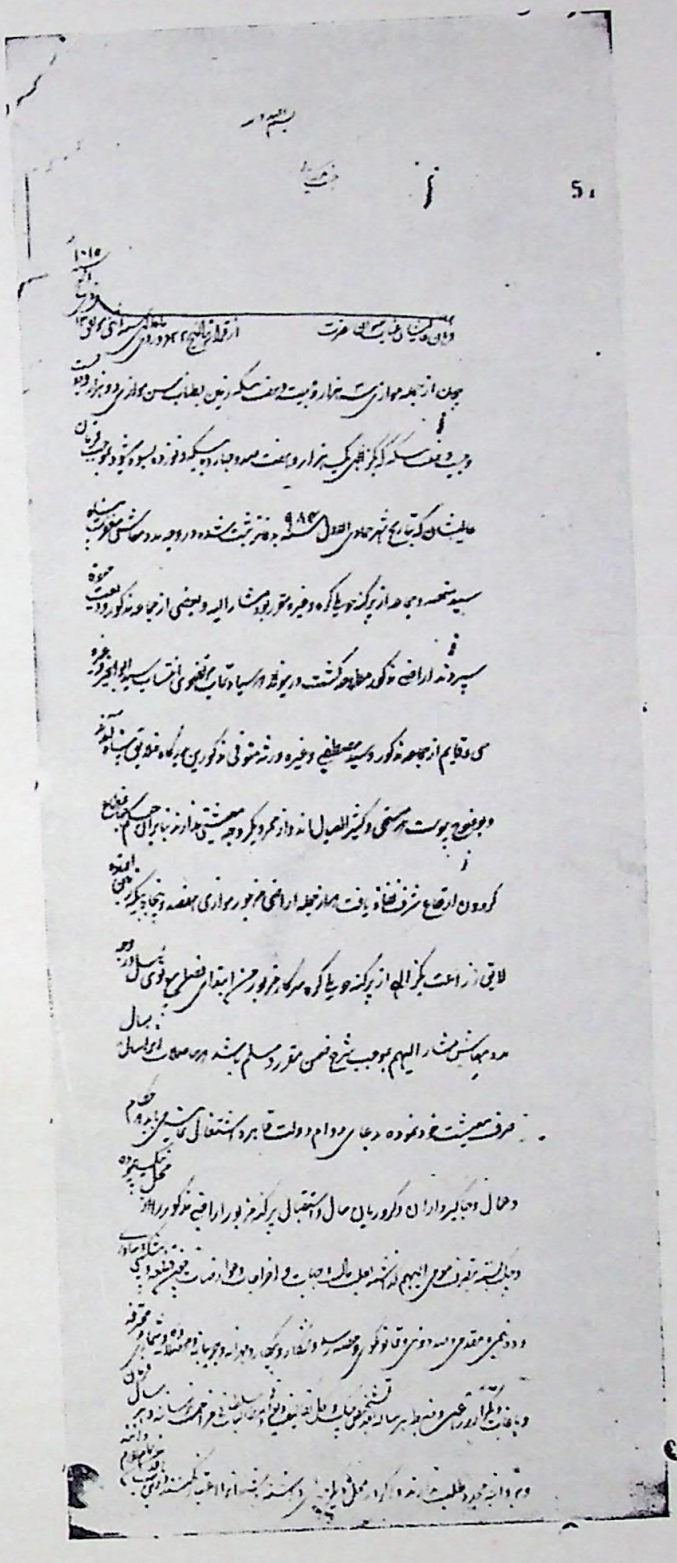
The *Farman* records the previous grants of 3207 *bighas*, 2727 *bighas*, 1714 *bighas* and 19 *liswas* of land granted by Emperor Akbar in his *Farman* dated *Jamad* I, 984 A.H., as entered in the office records in favour of Sayyid Math and others as *Madad-i-ma'ash* from *Pargana* Haveli, *Sarkar* Kara. The abovementioned grantees and a few others have passed away hence the aforesaid grant had been discontinued. Now Sayyid Abul Khair and others ; Sayyid Mustafa and the heirs of the late grantees have raised their claim to the effect that they were entitled to the above grant and have a big family. They have no other source of income for their livelihood.

As a result of these considerations, the Imperial Order has been issued that 750 *bignas* of cultivable land from the abovementioned total grants should be given to the aforesaid grantees, as detailed in the endorsement. The grantees should appropriate the produce every year. The officials, *Jagirdars* and *Karoris* of the said *Pargana* should measure and demarcate the land properly and release in favour of the grantees. No kind of tax should be realized from them and no *Farman* or *Parwancha* should be sought for renewal. In this respect the command shall be carried out faithfully.

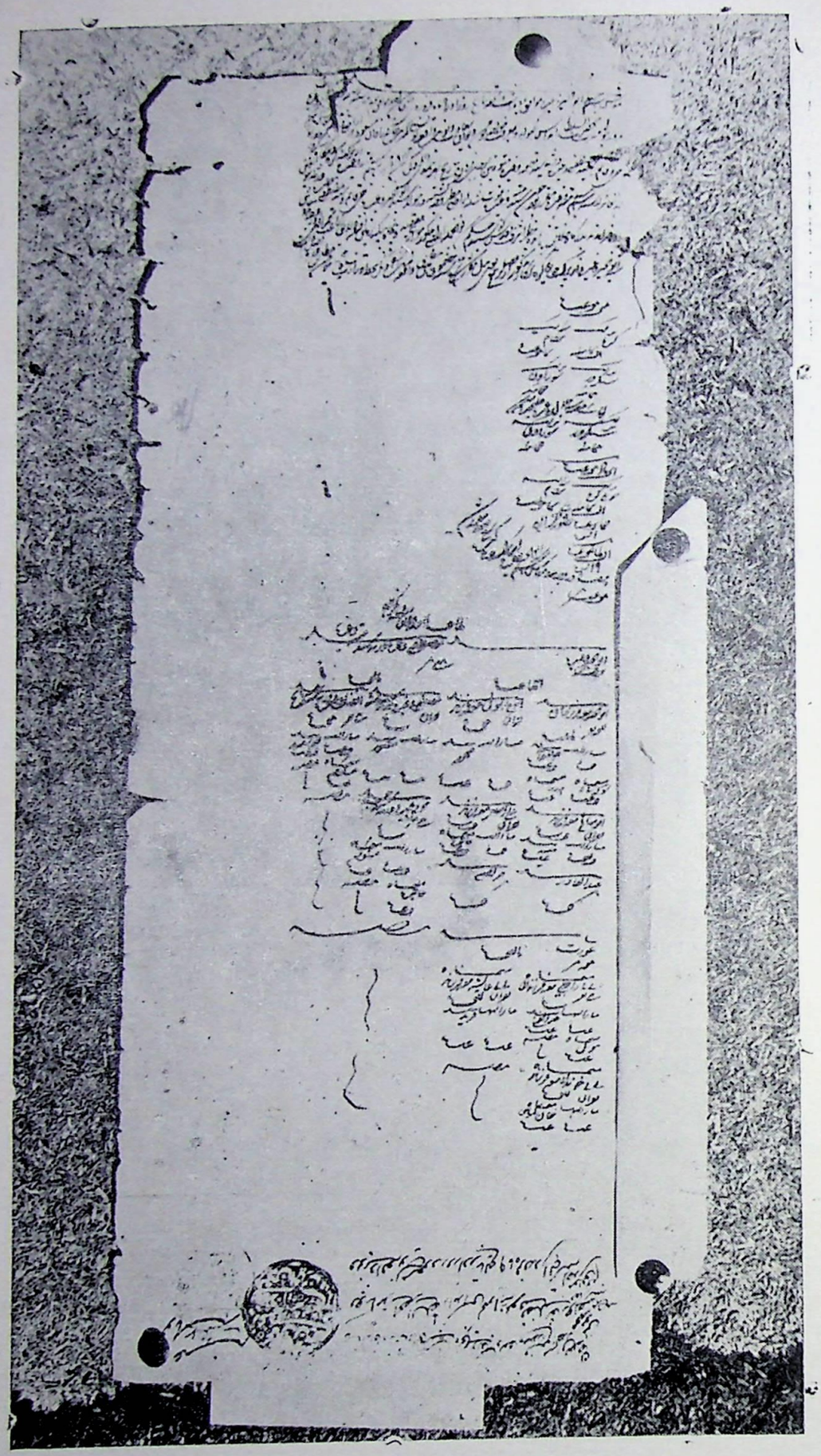
Endorsement on the back—

On back there is the copy of the endorsement. The *Farman* has been issued through the *Sadarat* of Sadr-i-Jahan, during the *Chauki* of Ram Das Kachchwaha and under care of Khwajah Muhammad Momin and the Calligrapher, Mas'ood.

The whole grant has been divided amongst more than 25 grantees. The area of land granted to each grantee has been specified along with the location i.e., the name of the place of grant.



Document No. IX (obverse & reverse)



There is a seal of *Qazi* Mo'in-ud-Din attesting the authenticity of the document at the one end.

Notes—The original grant, as referred to in the *Farman* had been made for about 8 thousand *bighas* of land. Such a big grant for an individual along with a group of persons (*Jama'ah*) has been rarely bestowed. It appears that all these grants might have belonged to a single family. This *Farman* has been issued on 1015 A. H. or during the 2nd Regnal year of Jahangir, and it also records thirty years' old *Farman* of Akbar (dated 984 A. H.). The old *Farman* of Akbar had been issued in favour of a single person Sayyid Math. The fresh *Farman* indicates that major portion of the previous grant had been discontinued after the death of the original grantee and now more than 25 grantees have been granted only 1/10th of the old grant.

X

FARMAN OF EMPEROR JAHANGIR (COPY)

"*Allah-u-Akbar*"

(God is great)

(Dated 1018 A. H./1610 A. D.)
(Size : 38 × 18 cm.)

The *Farman* has been issued to grant 380 *bighas* of cultivable land from village Paranpur, etc. in *Pargana* Haveli, *Sarkar* Bahraich to Shaikh Allah Dad and others, as *Madad-i-ma'ash* according to the *Zimn.* The grantees should utilize the produce of each harvest of the year for their livelihood. The officials, at present and in future, should take steps to enforce the Imperial Order, and after measuring and demarcating, the land should be released in favour of the grantees. No change shall be effected in the Imperial Order and no kind of tax shall be realized from the land. The grant shall be treated free from all kind of taxes. In this regard, no *Farman* or *Parwancha* shall be demanded for renewal.

Written on 22nd *Mah Amurdad,* San 6th (Regnal year).

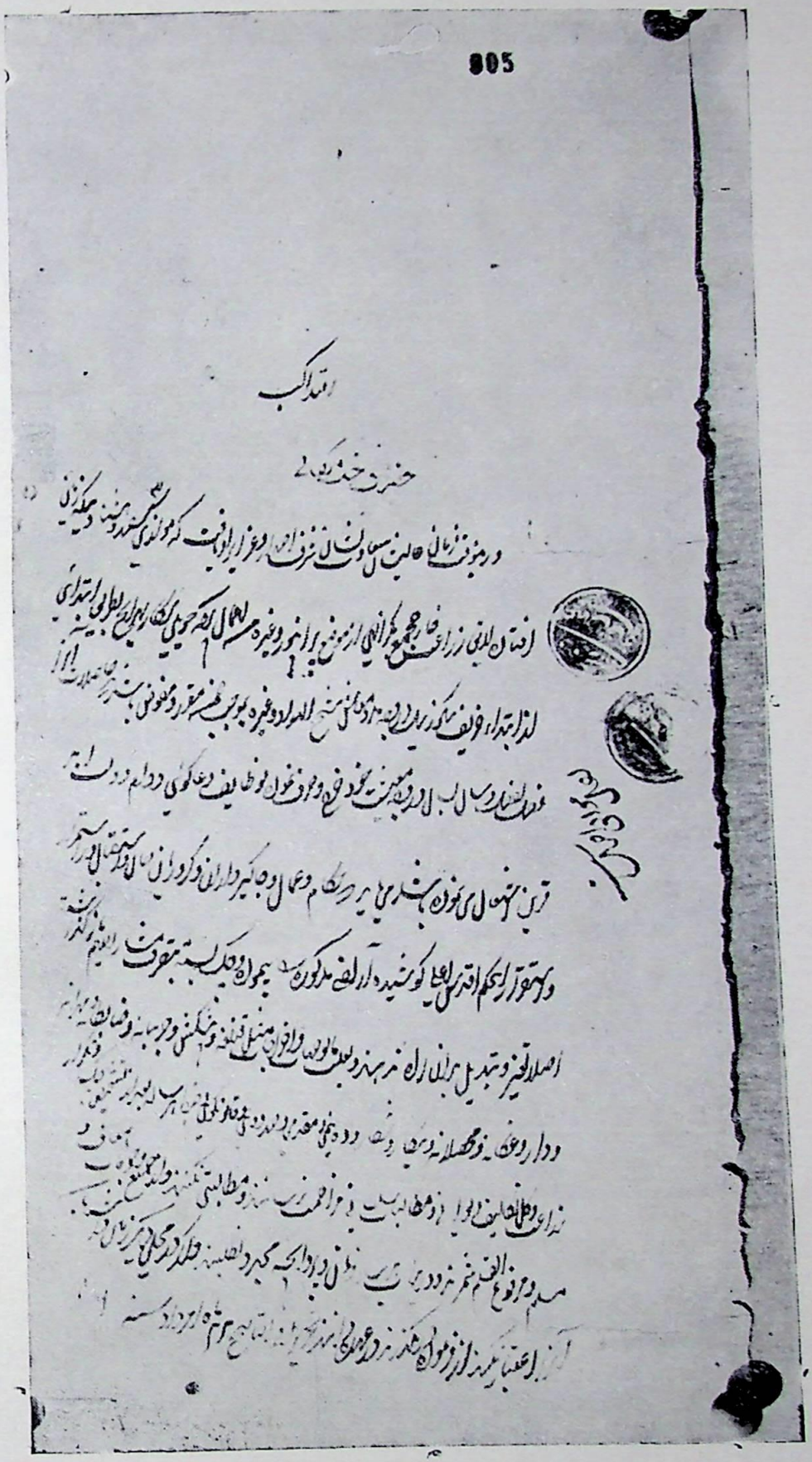
Endorsement on the back—

On back of the *Farman,* the usual endorsement has been copied out.

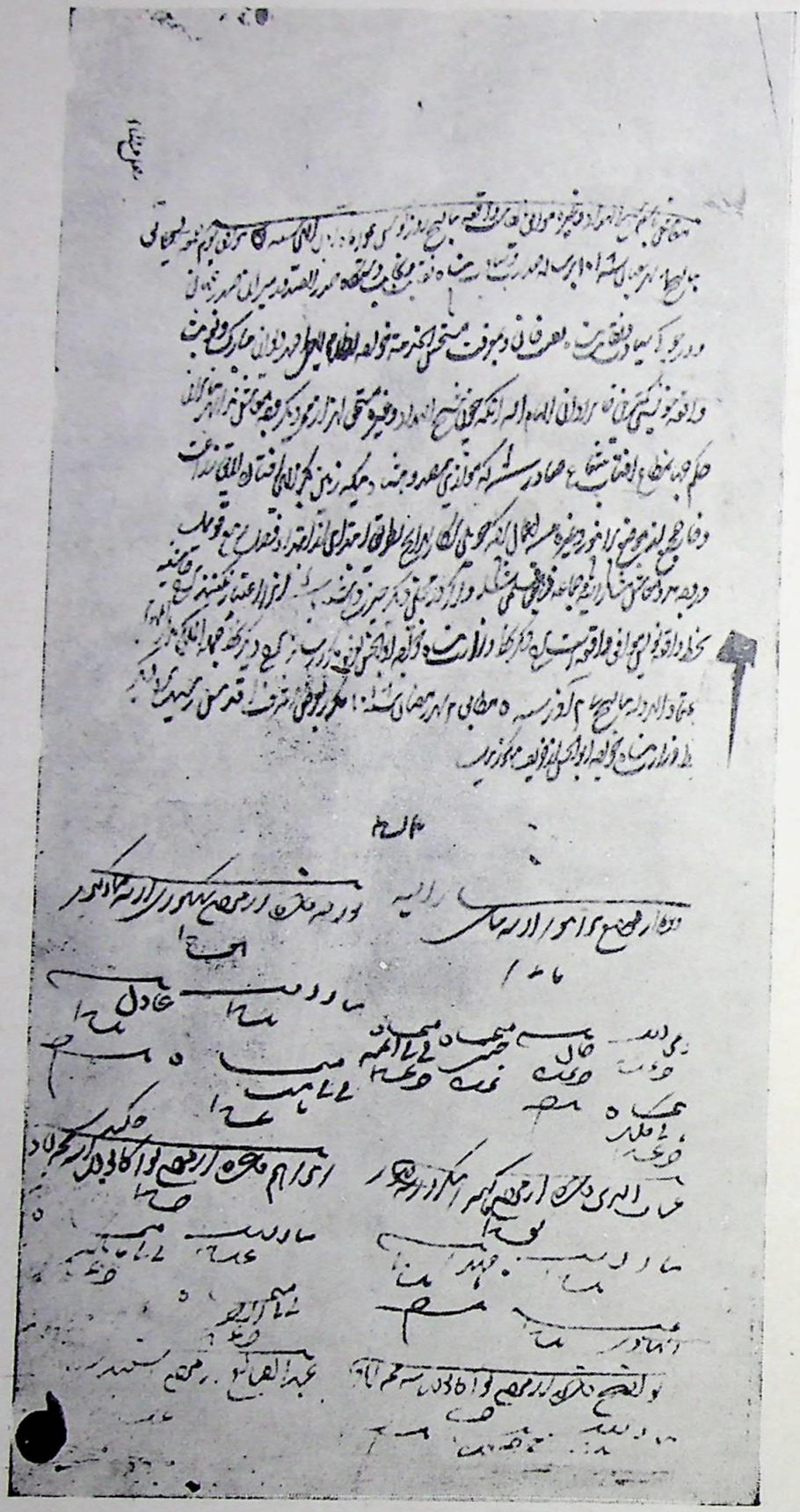
The *Farman* has been issued through the *Sadarat* of "Sadr-i-Jahan" during the *Chauki* of Naqib Khan under the care of Khwaja Nizam-ud-Din Ahmad Diwan-i-Mubarak and the Calligrapher Inamullah.

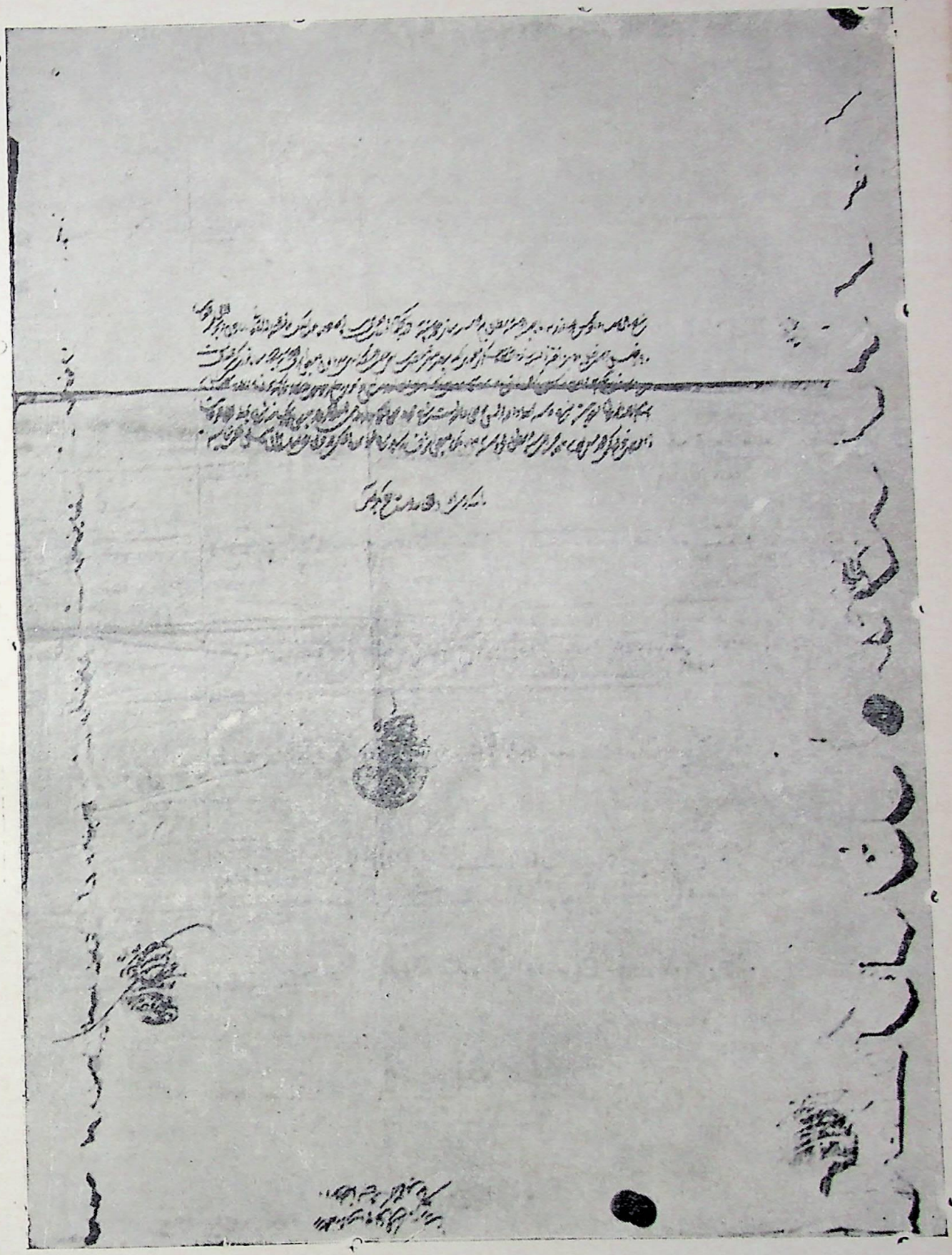
The name of each grantee along with the area of grant in the particular village has been given separately.

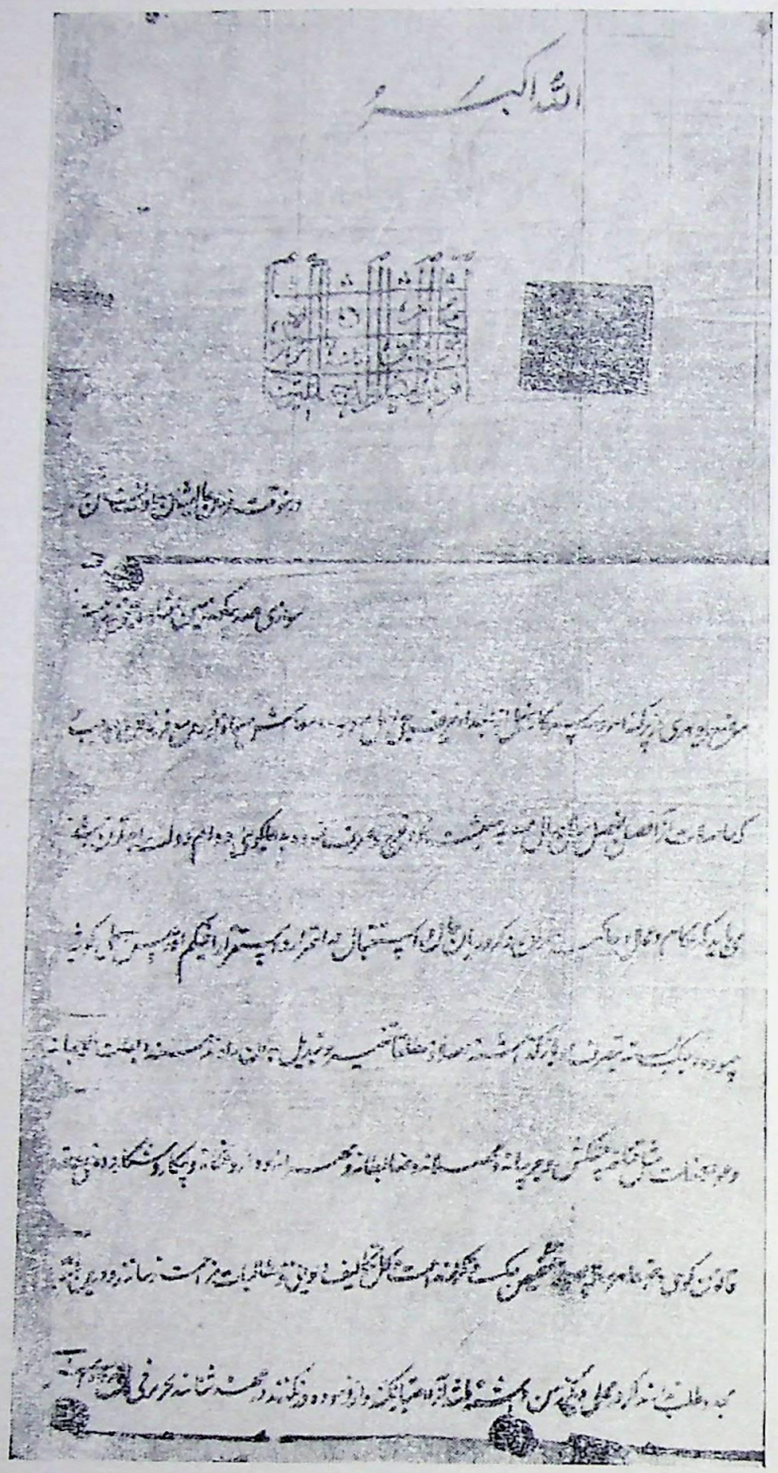
Notes—On the right side of the margin, there is an autograph note for attestation by the *Qazi* along with his seal. Close to the seal is written "*Naql-mutabiq isl ast*" i.e., the copy is according to the original. The seal of the *Qazi* bears inscription " '*Abduho* Usman *bin* Firoz Husaini". The name of the *Qazi* is " 'Usman *bin* Firoz". There is another impression of the very seal which is not clear. Often it is found, if the first impression of a seal for attestation or endorsement is not clear, a second impression of the very seal is affixed and it is in practice even in these days.



Document No. X (obverse & reverse)







Document No. XI (obverse & reverse)

XI

FARMAN OF EMPEROR JAHANGIR

"*Allah-u-Akbar*"

(God is great)

(*Tnghra*)

"Farman of

Abul-Muzaffar Noor-ud-Din
Muhammad Jahangir Badshah Ghazi"

(Dated 1022 A.H./1613 A.D.).
(Size: 68×37 cm.)

(Square seal of—
Emperor Jahangir)

The *Farman* has been issued to grant 100 *bighas* of culturable waste land in village Devhari, *Pargana* Amroha, *Sarkar* Sambhal, as *Madad-i-ma'ash* to *Musammat* Noorau and her sons. The grantees shall appropriate the produce of each harvest for their livelihood. The officials concerned have been enjoined to enforce the imperial mandate by measuring, consolidating and releasing the abovementioned land in favour of the grantees. No change shall be made in the original grant and no kind of tax, whatsoever, shall be realized from the land. In this regard, the *Sanad* shall not be called for renewal every year.

Written on the 25th *Shahriwar*, 8th (Regnal year).

Endorsement on the back—

The *Farman* has been issued through the *Risala* of Tatar Khan and by the calligraphist, Askari Ma'muri.

There are three seals affixed on it but only two are readable which are as follows :

(1) "Sayyid Ahmad, *Sadr-us-Sudoor*".
(2) "Chandra Sen, '*Abduho*".

The endorsement on the margin has been damaged.

There is usual endorsement of the *Zimn* giving the details of the land and its distribution among the grantees.

Notes—The *Farman* has got no speciality as it confers ***Madad-i-ma'ash*** grant of common nature.

XII

FARMAN OF EMPEROR JAHANGIR

"*Allah-u-Akbar*"

(God is great)

(*Tughra* of Emperor Jahangir's name)

"Farman of Abul-Muzaffar
Noor-ud-Din Muhammad
Jahangir Badshah Ghazi"

(Square seal of—
Emperor Jahangir)

(Dated 9th Regnal year/1022 A.H./1613 A.D.)
(Size : 58×33 cm.)

The *Farman* has been issued to grant 40 *bighas* of cultivable land in *Pargana* Purchhiyar, *Sarkar* Saharanpur as, *Madad-i-ma ash* to Shaikh Muhammad, son of Shaikh Husain and his sons. It has been desired that the grantees shall utilize the produce for their maintenance and they shall pray for the perpetuation of the Empire. The officials concerned shall implement the order by consolidating the land and releasing the same in favour of the grantees. No change shall be made in the original grant and no kind of tax shall be demanded from them. In this connection, no *Farman* or *Parwancha*, shall be sought for renewal every year and no deviation from the aforesaid instructions should be made.

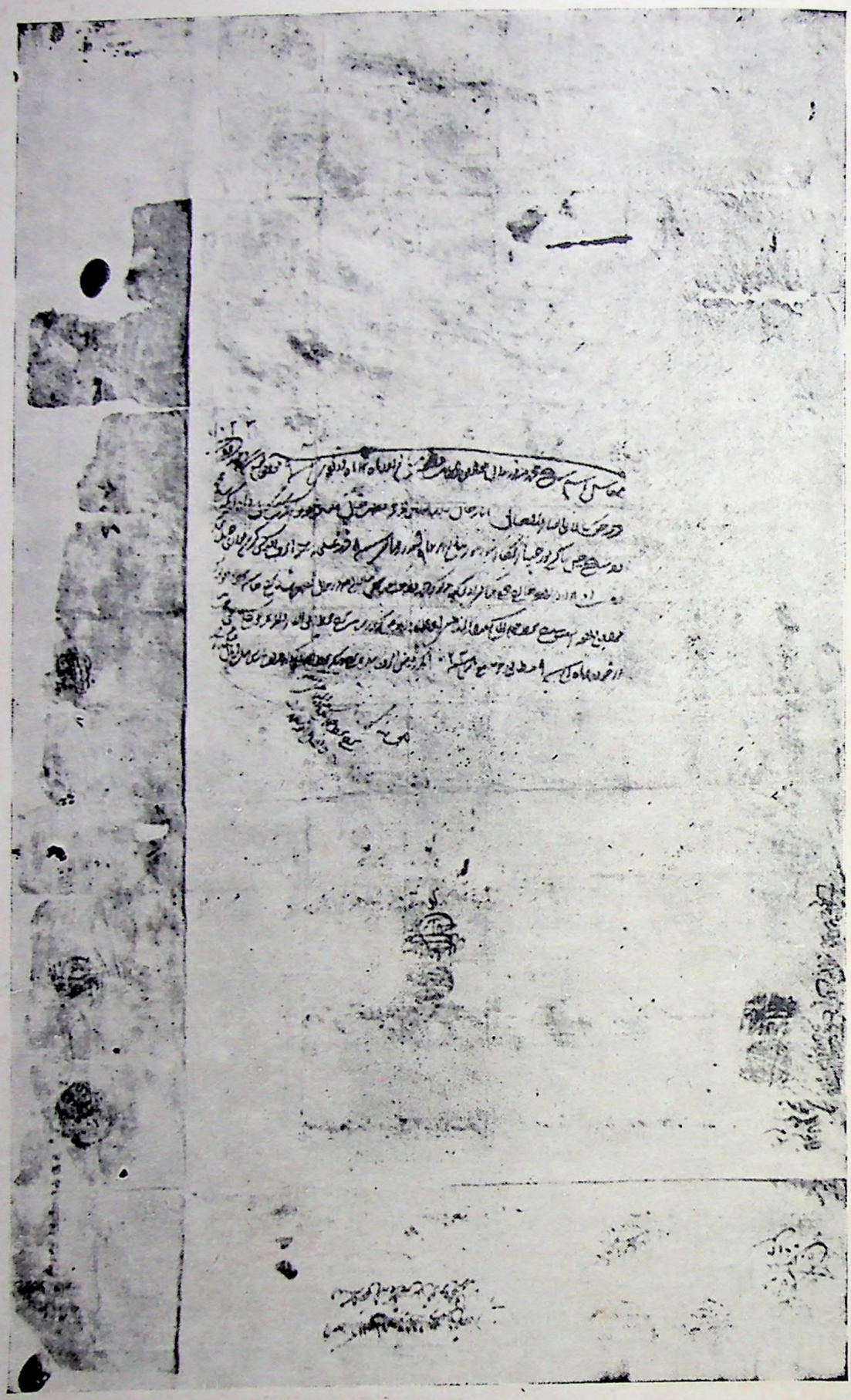
Written on the 6th *Mah Tir*, *Ilahi* 9th (Regnal year).

Endorsement on the back—

On the back, the endorsement and the seals affixed on it are not clear as they have been damaged. There are seven seals affixed on it but all of them are not readable. Only the endorsement of various offices, through which the *Farman* has passed, is partially intact.

Notes—The *Farman* is of a general nature of *Madad-i-ma'ash* and there seems to be no speciality of any type.

Document No. XII (obverse & reverse)



Document No. XIII (obverse & reverse)

XIII

FARMAN OF EMPEROR JAHANGIR

"*Allah-u-Akbar*"

(God is great)

(*Tughra*)

"Farman of
Abul-Muzaffar Noor-ud-Din Muhammad Jahangir
Badshah Ghazi"

(Seal of—
Emperor Jahangir)

(Dated 1022 A. H./1613 A. D.)
(Size: 63×29 cm.)

The *Farman* has been issued to grant 115 *bighas* of culturable waste land from *Pargana* Siddhaur, *Sarkar* Lakhnu (Lucknow), as *Madad-i-ma'ash* (maintenance) to Sayyid 'Obaid Ullah and others. The grantees shall appropriate the produce of each harvest for their livelihood. It has been enjoined that the officials concerned, after measuring and consolidating the land, shall release in favour of the grantees. No kind of tax, whatsoever, shall be realized from the land and it shall be treated free from all kind of levies. There shall be no deviation from the aforesaid instructions.

Written on.....?.....

Endorsement on the back—

The *Farman* has been issued during the *Chauki* of Naqib Khan, through the *Risala* of Mun'im Khan and the calligraphist Ni'mat Khan Ali.

There are five seals of various officials but all of them are not fully readable. Below the endorsement of *Zimn*, there is division of the granted land among the four grantees, as follows :

The abovenamed grantee	..		..	40 *bighas*.
'Abdur-rasool	..	..	..	30 *bighas*.
Hasan	..	..	..	25 *bighas*.
Husain	..	..	..	20 *bighas*.

On the margin, the endorsement of various offices, through which it passed, is also available but it is partially damaged.

XIV

FARMAN OF EMPEROR JAHANGIR

"*Allah-u-Akbar*"

(God is great)

(*Tughra* of Emperor's name)

"Farman of Abul-Muzaffar Noor-ud-Din
Muhammad Jahangir
Badshah Ghazi"

(Square seal of—
Emperor Jahangir)

(Dated 1026 A.H./1617 A.D.)
(Size : 59×36 cm.)

The *Farman* has been issued to grant 170 *bighas* of cultivable land, as *Madad-i-ma'ash* from *Pargana* Sadrpur, *Sarkar* Khairabad in favour of Shaikh Abul Faiz and others along with his sons, as detailed in the *Zimn*. The grantees have been desired to utilize the produce of each harvest of the year. The present and future officials have been enjoined upon to enforce this imperial order and the aforesaid land shall be released in favour of the grantees. No change shall be made in this grant and no kind of tax shall be realized from the land, and it shall be considered free from any kind of demand. For this purpose, no renewal of *Farman* shall be sought. There shall be no departure from the instructions given above.

Written on 8th *Mah Isfandarmuz Ilahi San* 13 (Regnal year).

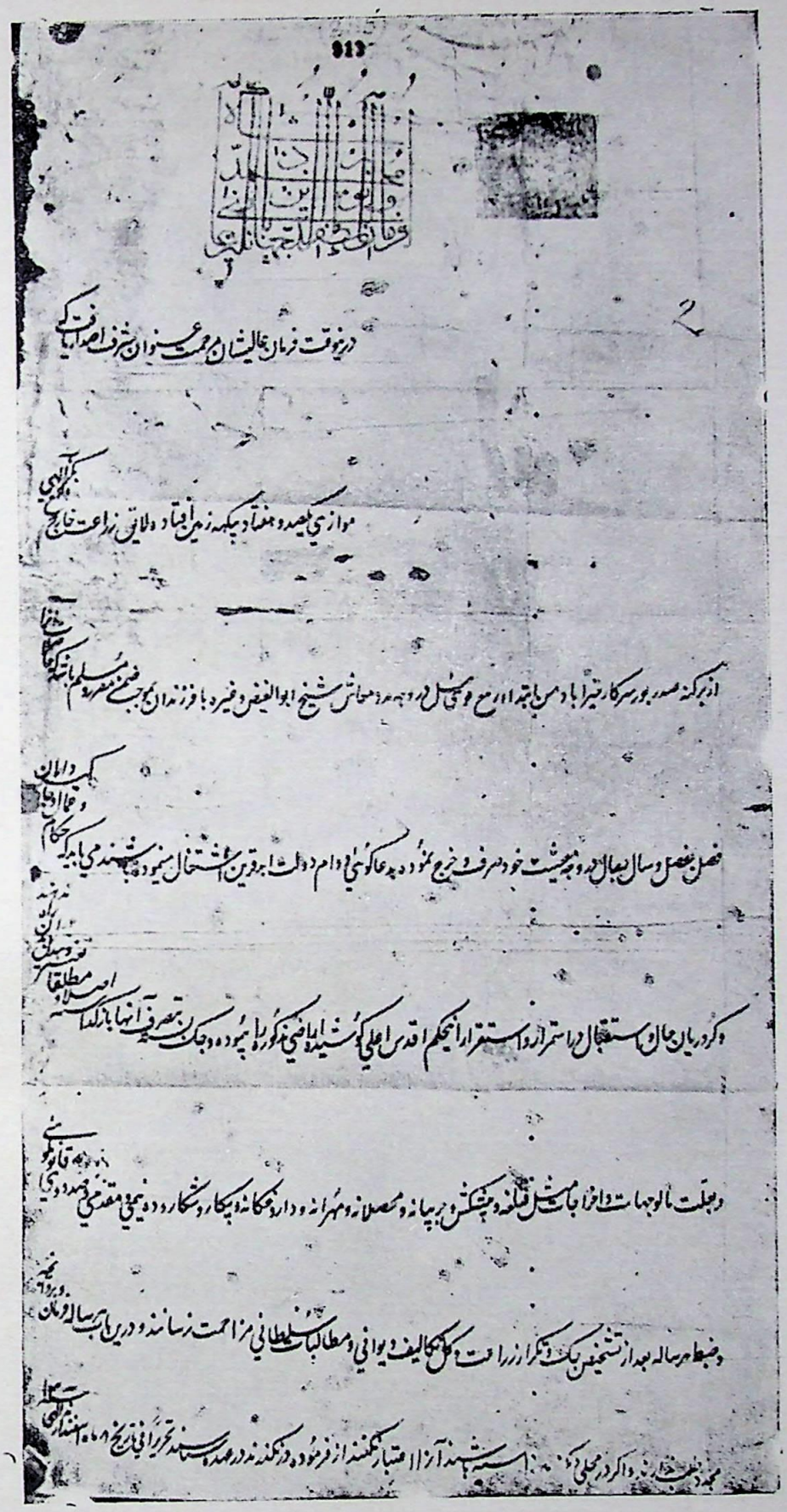
Endorsement on the back—

The *Farman* has been issued through the *Risala* of Sayyid Ahmad Qadiri, during the *Chauki* of Tatar Khan and the calligraphist, Fazl-ullah.

There are seven seals of different officials with their autograph notes, out of which, only two seals are readable which are as follows :

(1) The seal of Sayyid Ahmad Qadiri Sadr is very interesting and bears a Persian verse including his name, i.e.,

"*Ze Faiz-i Lutf-i-Haq Sadr-i-bahr-o-bar shud Sayyid Ahmad*"
"*Ba Hukm-i-Shah Noor-ud-Din Jahangir Ibn-i-Akbar Shah* 1024.".



Document No. XIV (obverse & reverse)

Notes—The first seal is versified in Persian and sometimes it is difficult to decipher the real name of the issuing officer.

The second seal clearly reads "Sabir 'Ali *murid* Jahangir Badshah 1025".

Besides these seals, there are, as usual, other endorsements of various offices, it has passed through.

Below the endorsement, the land of 170 *bighas* has been shown divided amongst seven grantees i.e., 45, 40, 20, 20, 15, 15 and 15 *bighas*, totalling 170 *bighas* along with the location of the grant.

In this *Farman* as well as in other *Farmans* of this nature it is found that when *Madad-i-ma'ash* land are granted to several grantees in one *Farman* the name of the biggest sharer only finds a place in the main text of the *Farman* and the word "*Wagairah*" (others) is suffixed to the name of the main grantee. The word "Wagairah" (others) refers to the names of other grantees whose names are entered in the *Zimn* along with their separate grants which are lesser in quantity to the main grantee's grant.

XV

FARMAN OF EMPEROR JAHANGIR

(*Tughra*)

"Farman of Abul-Muzaffar Noor-ud-Din
Muhammad Jahangir
Badshah Ghazi"

(Dated 1027 A. H./1617 A. D.).
(Size: 73×35 cm.)

(Square seal of—
Emperor Jahangir)

The *Farman* has been issued to grant 50 *bighas* of land, 1/4 cultivated and 3/4 uncultivated, as *Madad-i-ma'ash* to Musammat Zainab and others in *Purgana* Dariyabad, *Sarkar* Lucknow, as specified in the *Zimn*. The officials have been instructed to measure and consolidate the land for the purpose of release in favour of the grantees for their livelihood. The granted land has been treated free from all kind of taxes. The officials concerned have been enjoined upon that no *Farman* shall be demanded every year for the renewal of the grant.

Written on 12th, *Mah Amurdad Ilahi*—14th year.

Endorsement on the back—

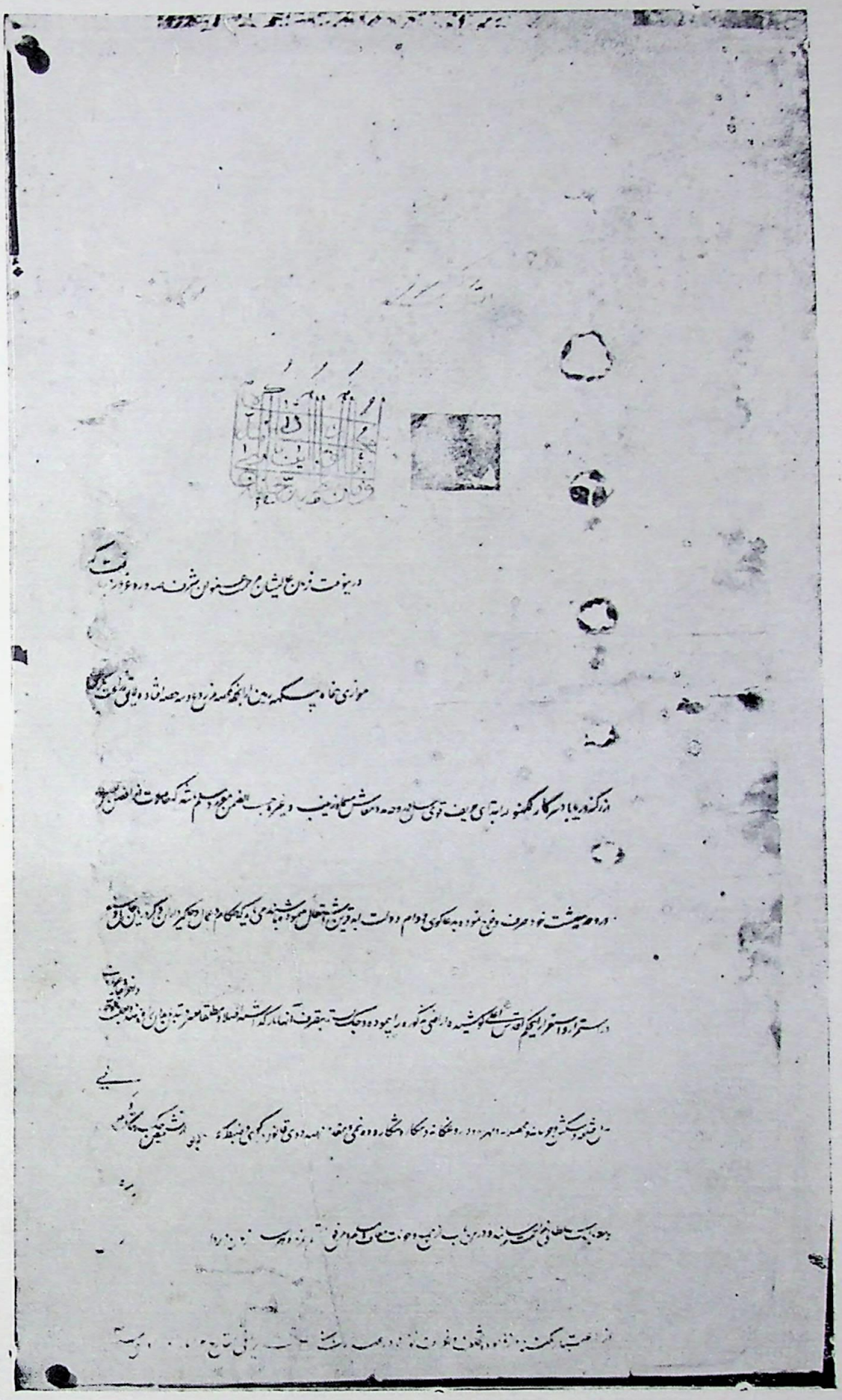
The *Farman* has been issued through the *Risala* of Haji Koka, during the *Chauki* of Mo'tamad Khan and calligraphist Abdul Karim.

There are seven seals of different officials along with their autographs. All the officials have put the dates of Persian calendar and these dates vary. In addition to the seals, the endorsement of various offices, through which it passed also differs in date. The names of the offices have also been mentioned.

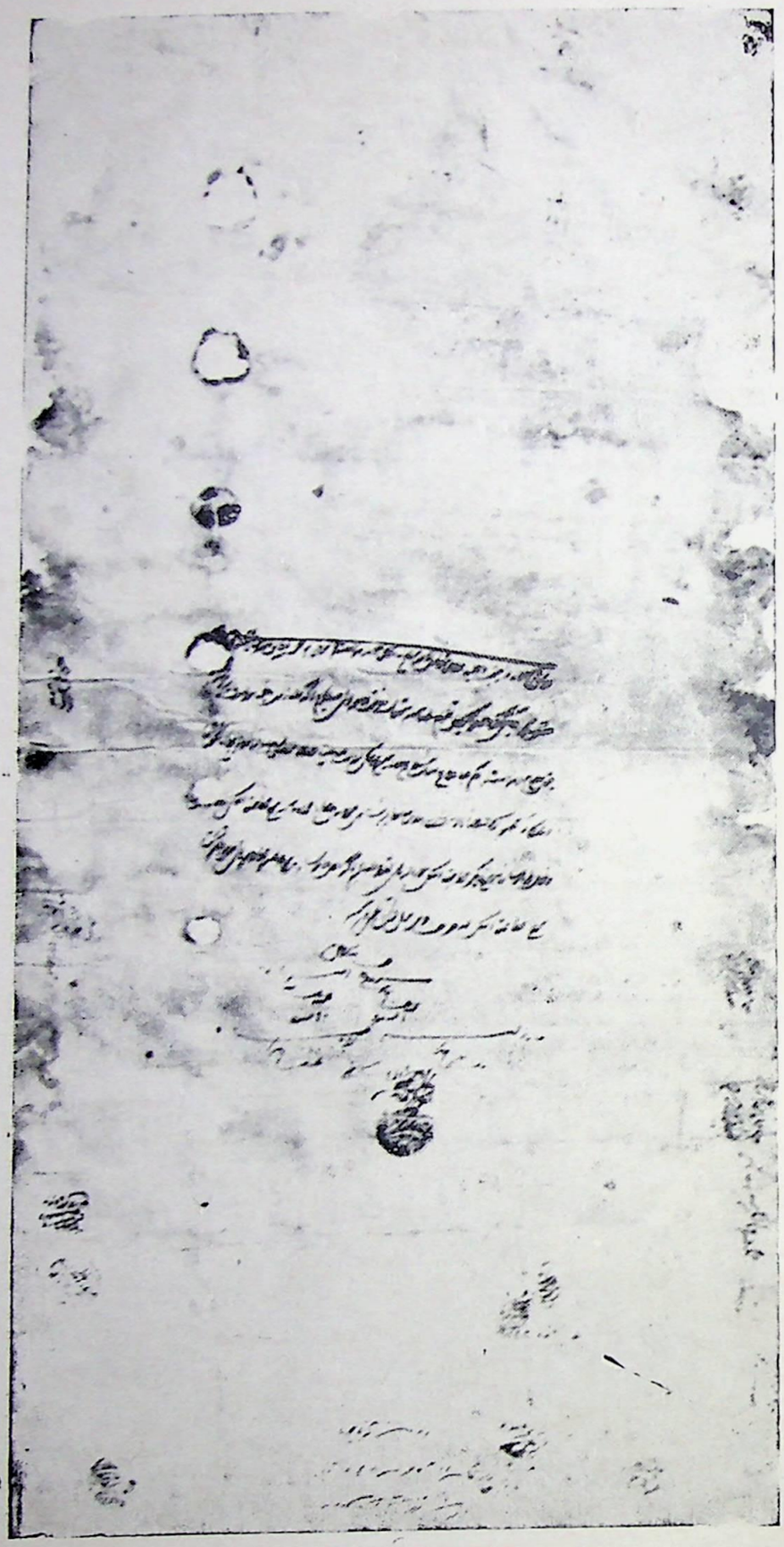
Partially, the endorsement of various offices have been damaged.

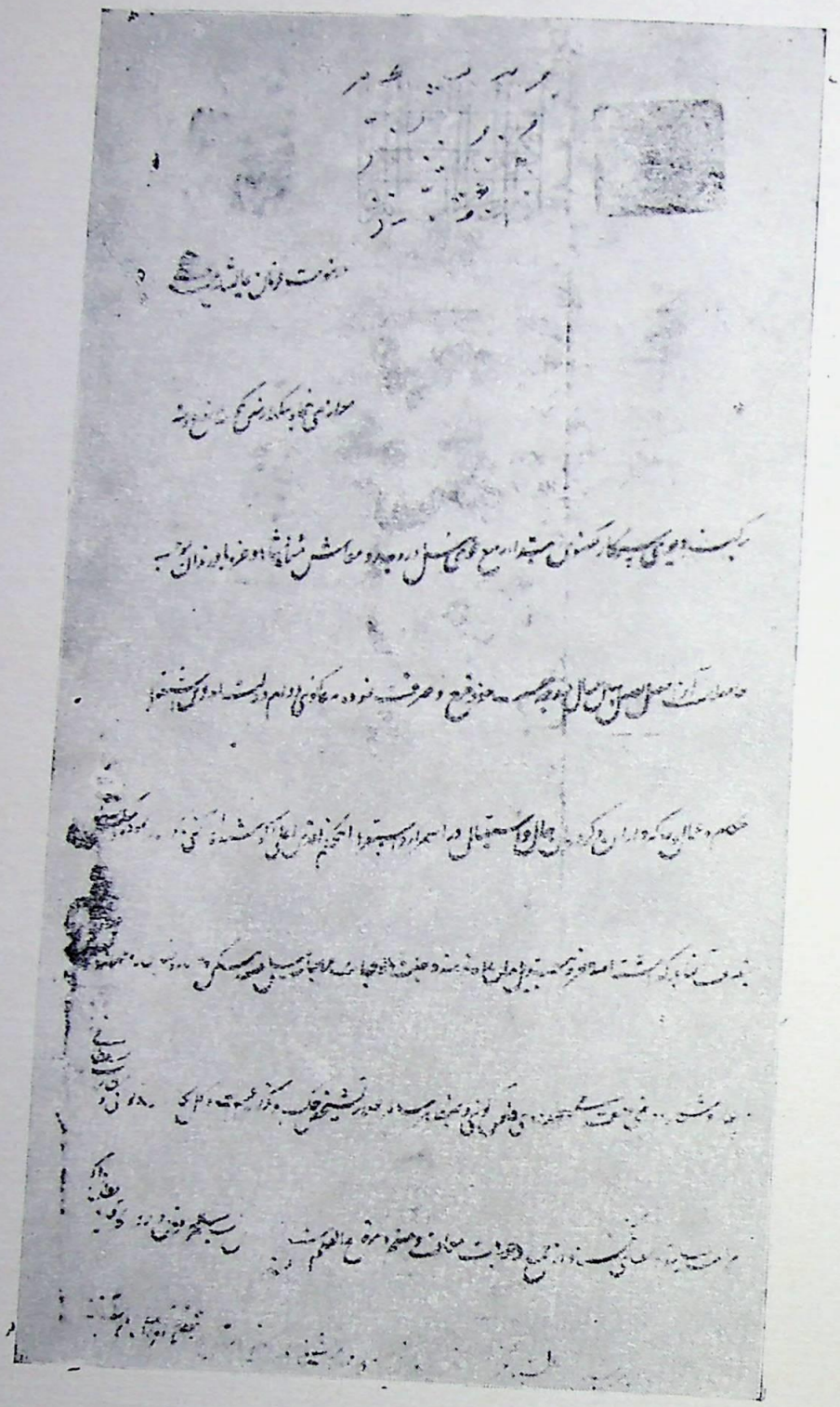
The endorsement specifies the share of each grantee. It also mentions the cultivated areas and uncultivated areas, i.e., 11 *bighas*, 10 *biswas* and 38 *bighas*, 10 *biswas*, respectively.

Notes—In the *Zimn*, there is a reference to "*Nawab Mahd 'Uliya*" (Noor Jahan Begum) for making the grant which has actually been made on the initiative of Noor Jahan Begum. This reference is significant to judge the part played by Noor Jahan Begum in the administration of Emperor Jahangir.



Document No. XV (obverse & reverse)





Document No. XVI (obverse & reverse)

XVI

FARMAN OF EMPEROR JAHANGIR

(*Tughra*)

"Farman of Abul-Muzaffar Noor-ud-Din Muhammad Jahangir Badshah Ghazi"

(Dated 1027 A.H./1617 A.D.)
(Size : 6/1×34 cm.)

(Square seal of—
Emperor Jahangir)

The *Farman* has been issued to grant 50 *bighas* of land, 1/4 cultivated and 3/4 culturable waste in *Pargana* Dera, *Sarkar* Lucknow, as *Madad-i-ma'ash* to Musammat Bibi Shaha along with her sons. It has been enjoined that the grantees shall appropriate the produce of each harvest every year for their livelihood and shall pray for the perpetuation of the Empire. The officials shall enforce the Imperial Order by measuring, consolidating and releasing the land in favour of the grantees. No change shall be made in the original grant and no kind of tax, whatsoever, may be realized from them. The land shall be treated free from all kind of levies. In this regard, no *Farman* or *Parwana* shall be called for renewal annually. There shall be no deviation from the aforesaid instructions.

Written on 10th *Mah Amurdad Ilahi*—14th Regnal year

Endorsement on the back—

The *Farman* has been issued during the *Chauki* of Tatar Khan, through the *Risala* of Haji Koka and the calligraphist Muhammad Miran.

There are seven seals affixed on it and out of which only four are readable, as follows :

(1) *Ze faiz-i-lutfe-haq Sadr-i-bahr-o-bar Shud Sayyid Ahmad Ba hukm-i-Shah Noor-ud-Din Jahangir Ibn-i-Akbar Shah.*

(2) *I'timad-ud-Daulah murid-i-Jahangir Badshah.*

(3) *Sabir Ali murid-i-Jahangir Badshah.*

(4) Ram Rai *Ibn* Manohar Das, *Banda*-i-Shah Jahan.

It has also been recorded in the endorsement that the grant has been made at the initiative and orders of Noor Jahan Begum. The following details are available :

50 *bighas*

Cultivated 13 *bighas.*

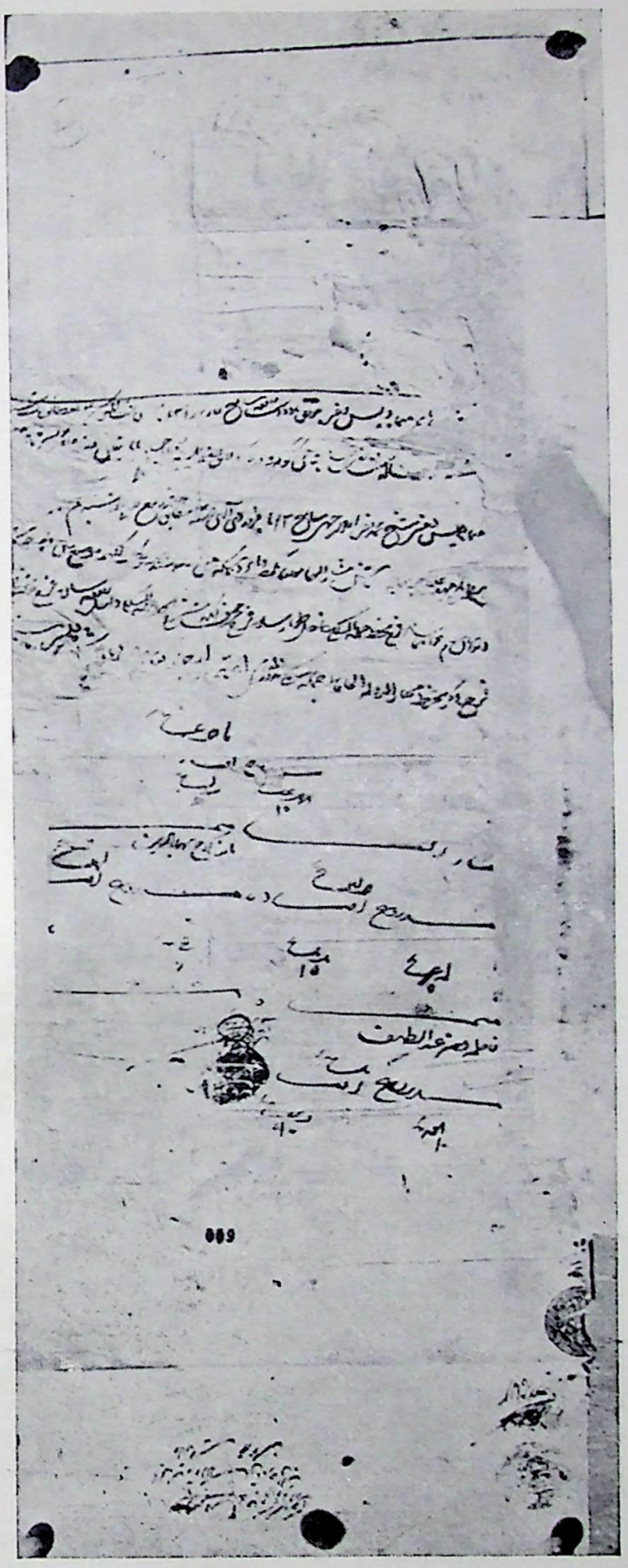
Culturable waste 37 *bighas.*

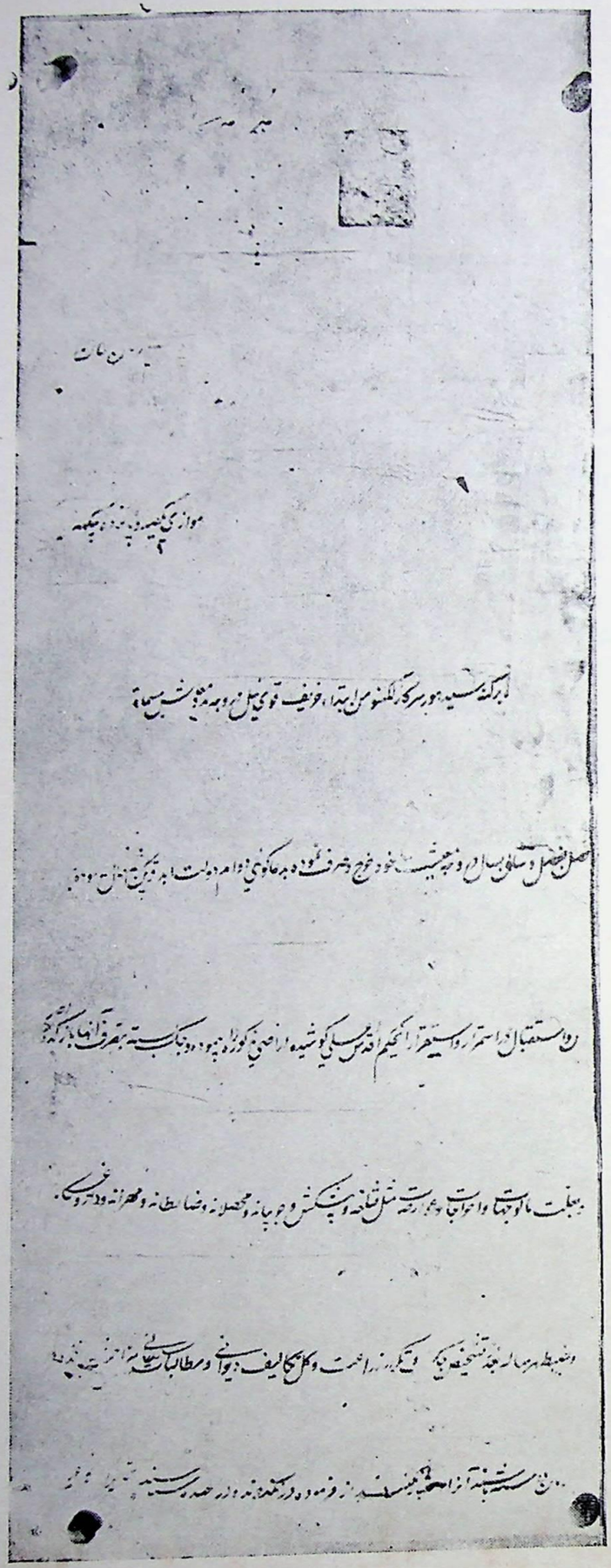
The abovementioned grantee (*Musammat Bibi* Shaha) along with her sons—

30 *bighas.*

Musammat Bibi Rabia—20 *bighas.*

Notes—The name of Noor Jahan Begum has been recorded, as "*Mahd 'Uliya*" in the endorsement. In each *Farman* of Emperor Jahangir where the grantee is a lady, the orders of Noor Jahan Begum have been recorded. The presence of her name signifies her important role in the administration of the Empire.





Document No. XVII (obverse & reverse)

XVII

FARMAN OF EMPEROR JAHANGIR

(*Tughra* of Emperor)

"Farman of Abul-Muzaffar
Noor-ud-Din Muhammad
Jahangir Badshah Ghazi"

(Square seal of—
Emperor Jahangir)

(Dated 14th Regnal year/1027 A. H./1617 A. D.).
(Size: 06×23 cm.)

The *Farman* has been issued to grant 115 *bighas* of land in *Pargana* Siddhaur, *Sarkar* Lucknow, as *Madad-i-ma'ash* to Musammat Des and others. As usual, it has been instructed to measure the land, make it consolidated and release the same in favour of the grantees. The grant shall be considered free from all kinds of taxes. No land revenue and imperial levies shall be ever demanded. These instructions shall be carried on in its true spirit.

Written on....?.. 14th Regnal year

Endorsement on the back—

It has been issued through the *Risala* of Haji Koka, during the *Chauki* of Tatar Khan. The calligraphist is Muhammad Momin.

There are three seals affixed on it along with the autographs of issuing officers and they are not readable fully.

The endorsement has partially been damaged, making it impossible to make out the text.

Notes—The right side of the *Farman* has been damaged and partially the text, too, has also been rubbed off making certain portions illegible.

XVIII

FARMAN OF EMPEROR JAHANGIR

"*Allah-u-Akbar*"

(God is great)

(*Tughra*)

"Farman of Abul-Muzaffar
Noor-ud-Din Muhammad
Jahangir Badshah Ghazi"

(Square seal of—
Emperor Jahangir)

(Dated 1027 A.H./1618 A.D.)
(Size : 75×37 cm.)

The *Farman* has been issued to grant 30 *bighas* of land, 1/4 cultivated and 3/4 culturable waste, in *Pargana* Siddhaur, *Sarkar* Lucknow, as *Madad-i-ma'ash* to *Musammat* Samdan, as detailed in the *Zimn*. She shall appropriate the produce for her livelihood and pray for the perpetuation of the Empire. It has been enjoined that the officials concerned, after measuring and demarcating the abovementioned land, shall release the same in favour of the grantee. There shall be no change in the grant and no kind of tax shall be realized. In this regard *Farman* or *Parwancha* shall not be called for renewal every year. No deviation from the abovementioned instructions shall be made.

Written on....?....*Amurdad Ilahi* (14th Regnal year).

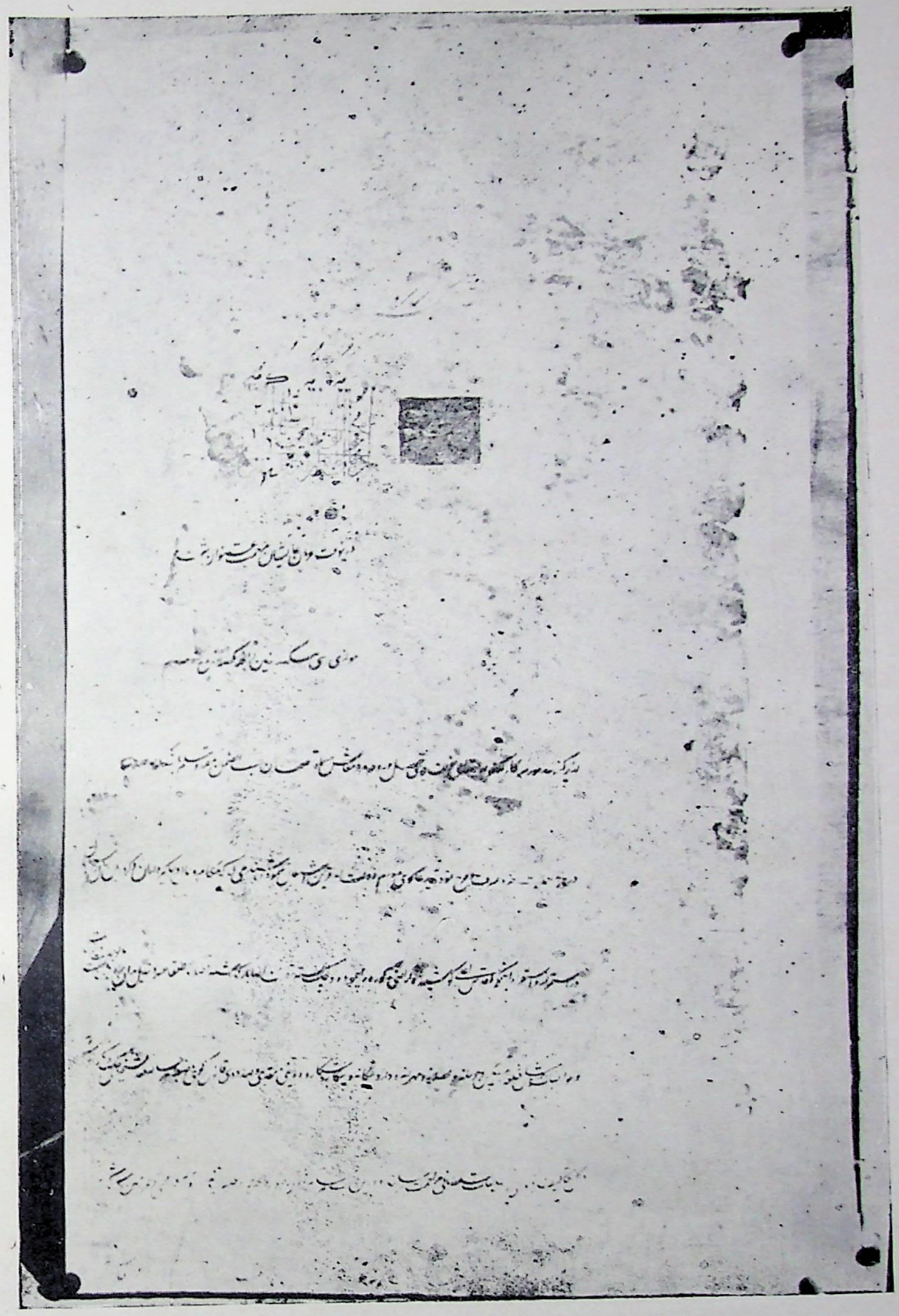
Endorsement on the back—

The *Farman* has been issued through the *Risala* of Haji Koka, during the *Chauki* of Mo'tamad Khan. The calligraphist is Abdul Karim. There are six seals on the back, out of which, only three are readable, as follows :

(1) "Sabir 'Ali, *murid*-i-Jahangir Badshah."

(2) "Ram Rai Manohar Das, *Banda*-i-Shah Jahan."

(3) "I'timad-ud-Daulah, *murid*-i-Jahangir Badshah."



Document No. XVIII (obverse & reverse)

There are usual endorsements of the *Zimn* and various offices. The endorsement also refers to the orders of Noor Jahan Begum for the above grant.

Below the *Zimn* there is a detail of the land viz.,

30 *bighas* of land—

Cultivated	..	..	7 *bighas* 10 *biswas*.
Culturable waste	...	..	22 *bighas* 10 *biswas*.

Notes—In the endorsement, the names of Noor Jahan Begum has been written as "Mahd 'Uliya" and it is at her instance that the grant has been made to Musammat Samdan.

XIX

FARMAN OF EMPEROR JAHANGIR

"Allah-u-Akbar"

(God is Great)

(*Tughra*)

"Farman of Abul-Muzaffar
Noor-ud-Din Muhammad
Jahangir Badshah Ghazi"

(Seal of—
Emperor Jahangir
1019 A. H.)

(Dated 1028 A.H./1618 A.D.)
(Size: 76×37 cm.)

The *Farman* has been issued to grant 200 *bighas* of land in *Pargana* Fakhrpur, *Sarkar* Bahraich as *Madad-i-ma'ash* to *Musammat* Raj Gosain and others alongwith his sons as detailed in the *Zimn*. The grantees shall appropriate the produce of each harvest for their livelihood. It has been enjoined upon the officials concerned that they shall endeavour to enforce the imperial order by measuring and demarcating the land and releasing the same in favour of the grantees. No kind of tax, whatsoever, shall be realized from them. In this regard, no *Farman* or *Parwancha* shall be called for renewal every year.

Written on....?.... 15th Regnal year.

Endorsement on the back—

The *Farman* has been issued through the *Risala* of Haji Koka, during the Chauki of Tatar Khan and the calligraphist Muhammad Momin.

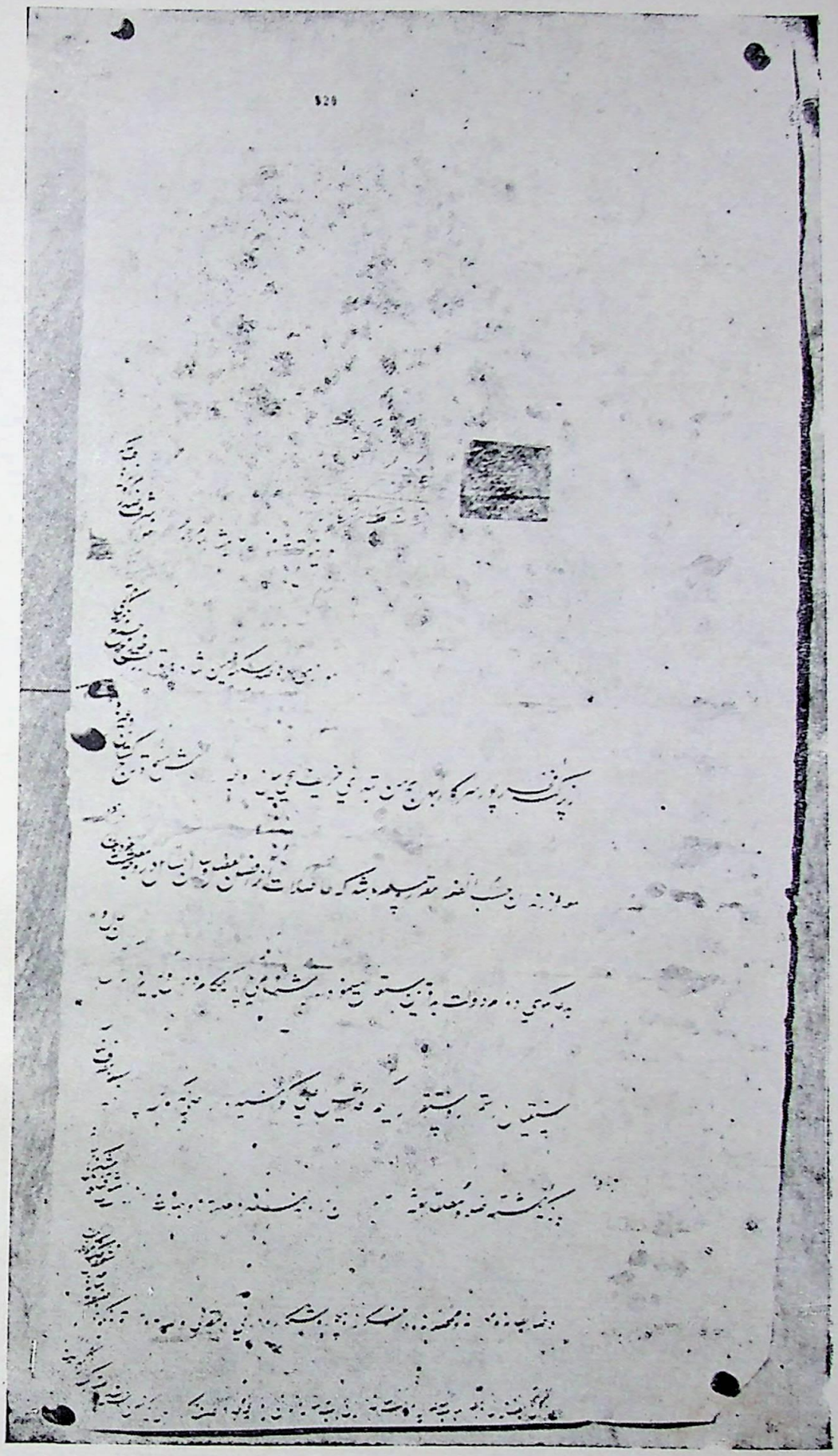
There are seven seals affixed on it by various officials but only five seals are readable as follows:

(1) *Ze-faiz-i-lutf-i-haq-Sadr-i-bahr-o-bar shud Sayyid Ahmad.*

(*b*) *Ba hukm-i-Shah Noor-ud-Din Jahangir Ibn-i-Akbar Shah.*

(2) Abul Hasan Khan *murid*-i-Jahangir Shah.

(3) Itimad-ud-Daulah *murid*-i-Jahangir Shah.



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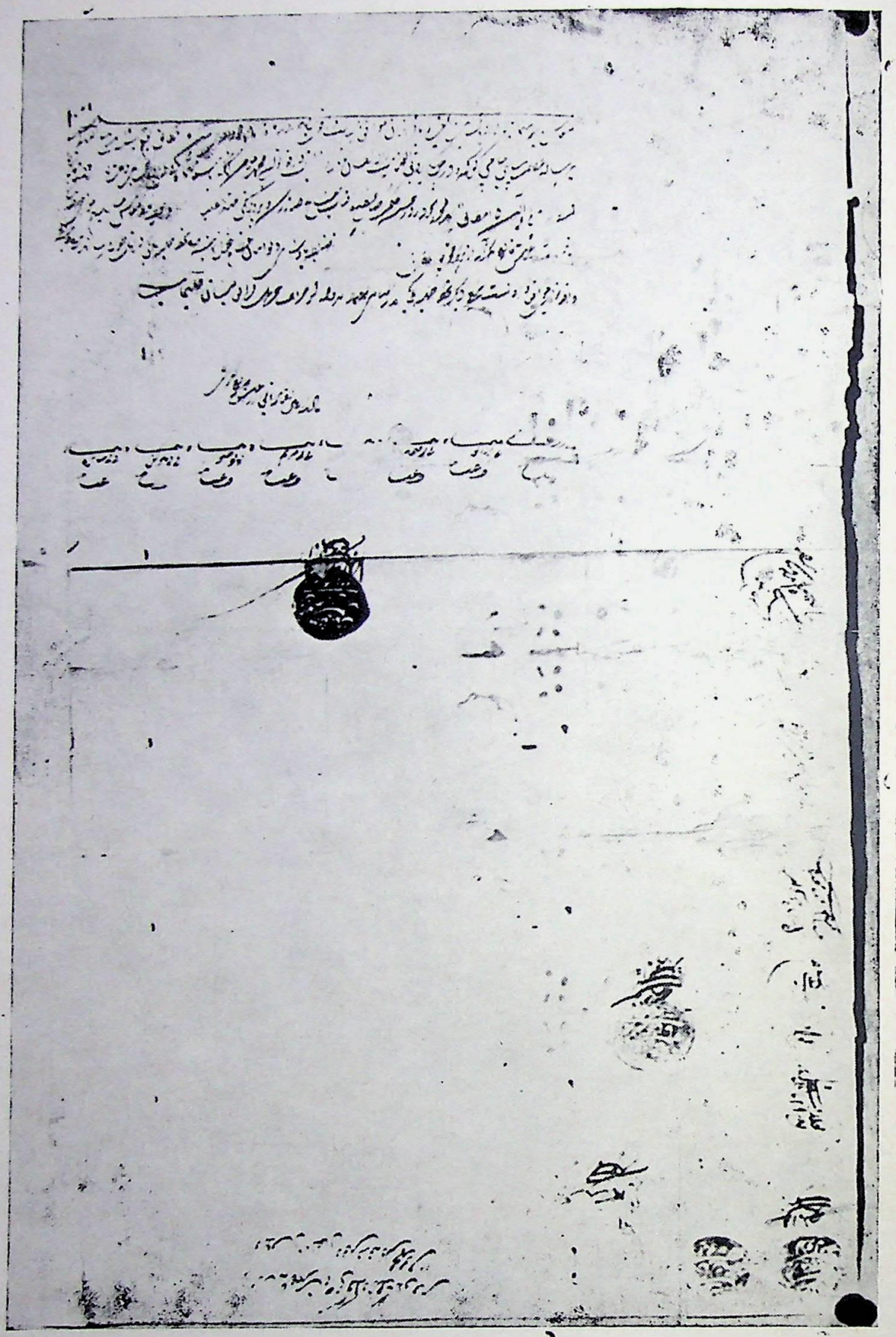


(4) Sabir Ali *murid*-i-Jahangir Badshah.

(5) Ram Rai Ibn-i-Manohar Das *Banda*-i- Badshah-i- Jahan.

On the Margin, there are various endorsements of the different offices, the *Farman* has passed through. The dates of endorsements vary.

The endorsement tells that the grant has been made at the instance of Noor Jahan Begum. The 200 *bighas* of land has been divided among the following grantees (Ladies) :

1.	Abovementioned grantee (Raj Gosain) ..	30	*bighas.*
2.	Musammat Bibi Rabia	25	Do.
3.	Musammat Bibi ?	25	Do.
4.	Musammat ?	25	Do.
5.	Musammat Bibi Maryam	25	Do.
6.	Musammat Bibi ?	25	Do.
7.	Musammat Bibi Malookan	25	Do.
8.	Musammat Bibi Saira	20	Do.

Notes—The *Farman* confers upon the eight ladies the *Madad-i ma'ash* grant. The different names of ladies show that they came from different families. These grantees must have appealed to Noor Jahan Begum resulting in this grant for their livelihood. The patronage of ladies by Noor Jahan Begum is a historical fact. She has been famous for her generosity and charity. The reference of Noor Jahan's order for this grant is available in the endorsement.

XX

FARMAN OF EMPEROR JAHANGIR

(*Tughra*)

"Farman of Abul-Muzaffar
Noor-ud-Din Muhammad
Jahangir Badshah Ghazi"

(Square seal)
"Noor-ud-Din Muhammad
Jahangir Badshah Ghazi,
Ibn Akbar Badshah, Ibn
Humayun Badshah, Ibn
Babur Badshah, Ibn 'Umar
Shaikh Mirza, Ibn Sultan
Muhammad Mirza, Ibn
Miran Shah, Ibn Amir
Timur Sahib Qiran."

(Dated 1029 A.H./1619 A.D.)
(Size : 56 × 34 cm.)

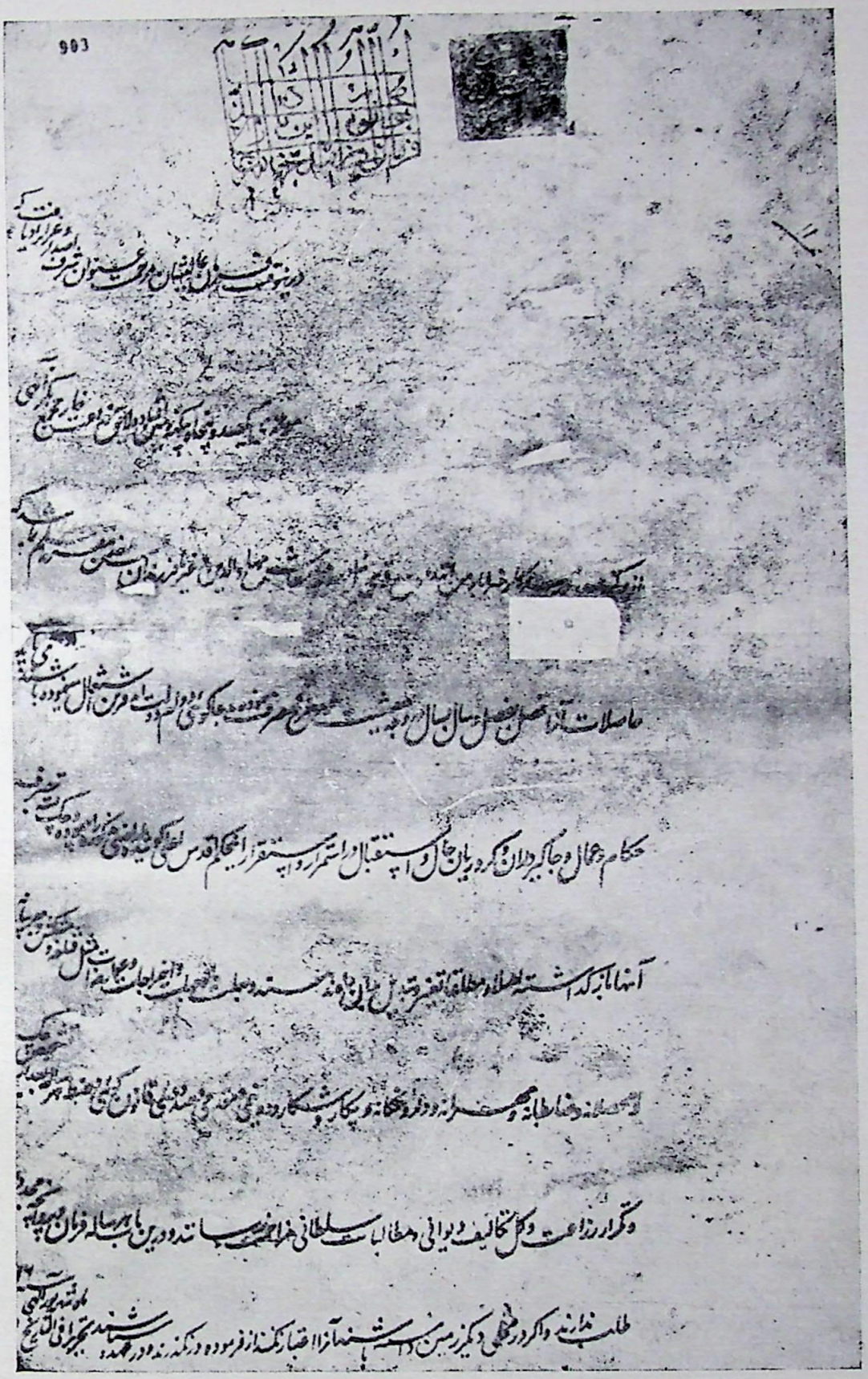
(All the four corners of the above seal bears God's name "*Ya Nasir, Ya Mo'in Ya Fattah, Ya Hafiz*")

The *Farman* has been issued in favour of Baha-ud-Din and his sons granting 150 *bighas* cultivable land as *Madad-i-ma'ash* in *Pargana* Sadrpur, *Sarkar* Khairabad. The grantees have been allowed to appropriate the produce of each harvest of the year. All the officials concerned have been enjoined to execute the imperial mandate and release the abovementioned land in possession of the grantees after demarcation. No change shall be allowed in the original order and no kind of tax shall be realized from the abovementioned land. No *Farman* or *Parwancha* shall be needed for renewal of the grant every year.

Written on—9th *Mah Shahriwar*
16th *Ilahi*.

Endorsement on the back—

The *Farman* has been issued through the *Risala* of Sayyid Ahmad Qadri, during the *Chauki* of Tatar Khan and the calligraphist, Fazl-ullah, Najm Sani.



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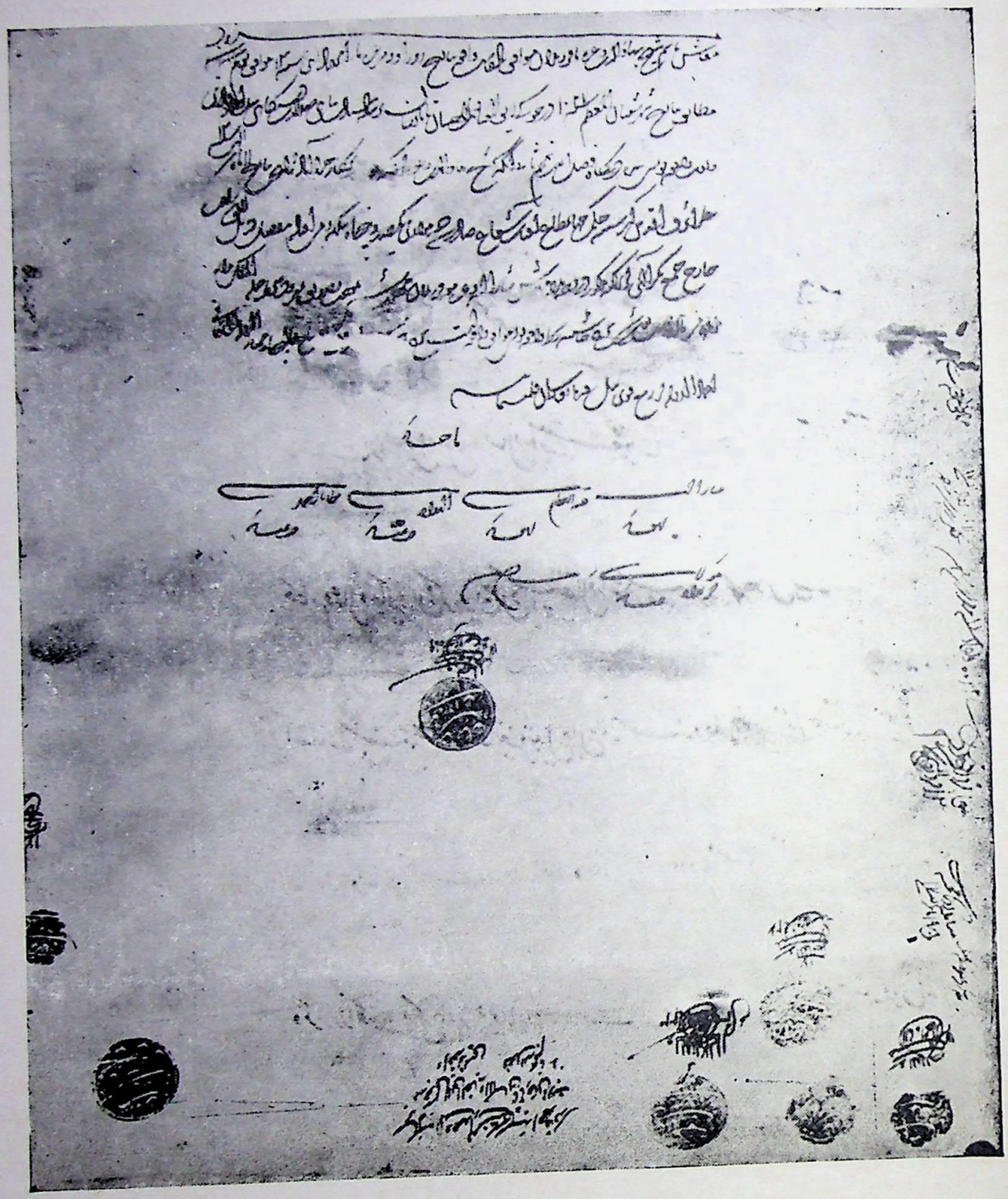


It bears the usual endorsement of the various offices, the through which *Farman* passed.

There are seven round seals on it. Out of which, four are readable as follows :

(1) "*Ze-faiz-i-lutf-i-haq Sadr-i-bahr-o-bar shud,* Sayyid Ahmad *Ba hukm-i-Shah Noor-ud-Din Jahangir Ibn-i-Akbar Shah*" 1023" (The seal of Sayyid Ahmad Sadr).

(2) "Muhammad Sadiq Khan, *murid*-i-Jahangir Badshah."

(3) "Sabir 'Ali, *murid*-i-Jahangir Badshah."

(4) "Ram Rai *Ibn* Manohar Das, *Banda*-i-Shah Jahan".

The first seal bears an inscription in the form of a Persian verse carrying three names i.e., Sayyid Ahmad Sadr, Noor-ud-Din Jahangir and Akbar Shah. Mostly the officials inscribed the Emperor's name in their seals showing their sense of devotion and allegiance. These seals mention the particular year of service and the posts held by the officials concerned.

In the fourth seal "Ram Rai *Ibn* Manohar Das" is inscribed and he was in Shah Jahan's service. This was the procedure that on demand by the officials, *Farmans* were presented before them and they used to certify the *Farmans* by putting their seal and autographs. The above seal bears Shah Jahan's name along with the officer, denoting that the officer was under the employment of Shah Jahan and the *Farman* had been presented before him as well for verification on later date.

The specification of land area of each grantee has been made at the close of the endorsement and a clear title to the grants of each grantee has been mentioned to avoid any conflict. The division of the whole grant of land amongst five co-sharers varies i.e., 40,40,25,25 and 20 *bighas* totalling 150 *bighas*.

Notes—This *Farman* is of a general nature of *madad-i-ma'ash* grant. Khairabad was, in those days, the headquarter of the *Sarkar* (district). It is now a *Qasba* (town) of District Sitapur. It is observed in certain cases that an Officer serves under two Emperors. Had the name of the Emperor not found a place in the seal, it would have been difficult to identify the official and the Emperor. In all seals, where the Emperor's name has been scribed, it is inscribed in prominence at the upper panel of the seal. Sometimes this arrangement tends to disturb the order of actual name of the officials. This disturbed order, often leads to incorrect deciphering of the actual text of the seals.

XXI

NISHAN OF SULTAN PARWEZ

"*Allah-u-Akbar*"

(God is Great)

(*Tughra* of the Crown Prince)

"Nishan-i-'Alishan
Shah Parwez Ibn Noor-ud-Din
Muhammad Jahangir
Badshah Ghazi"

(Flowery Seal of—
Sultan Parwez, son of
Jahangir Badshah,
son of Akbar Badshah.
1025 A.H.)

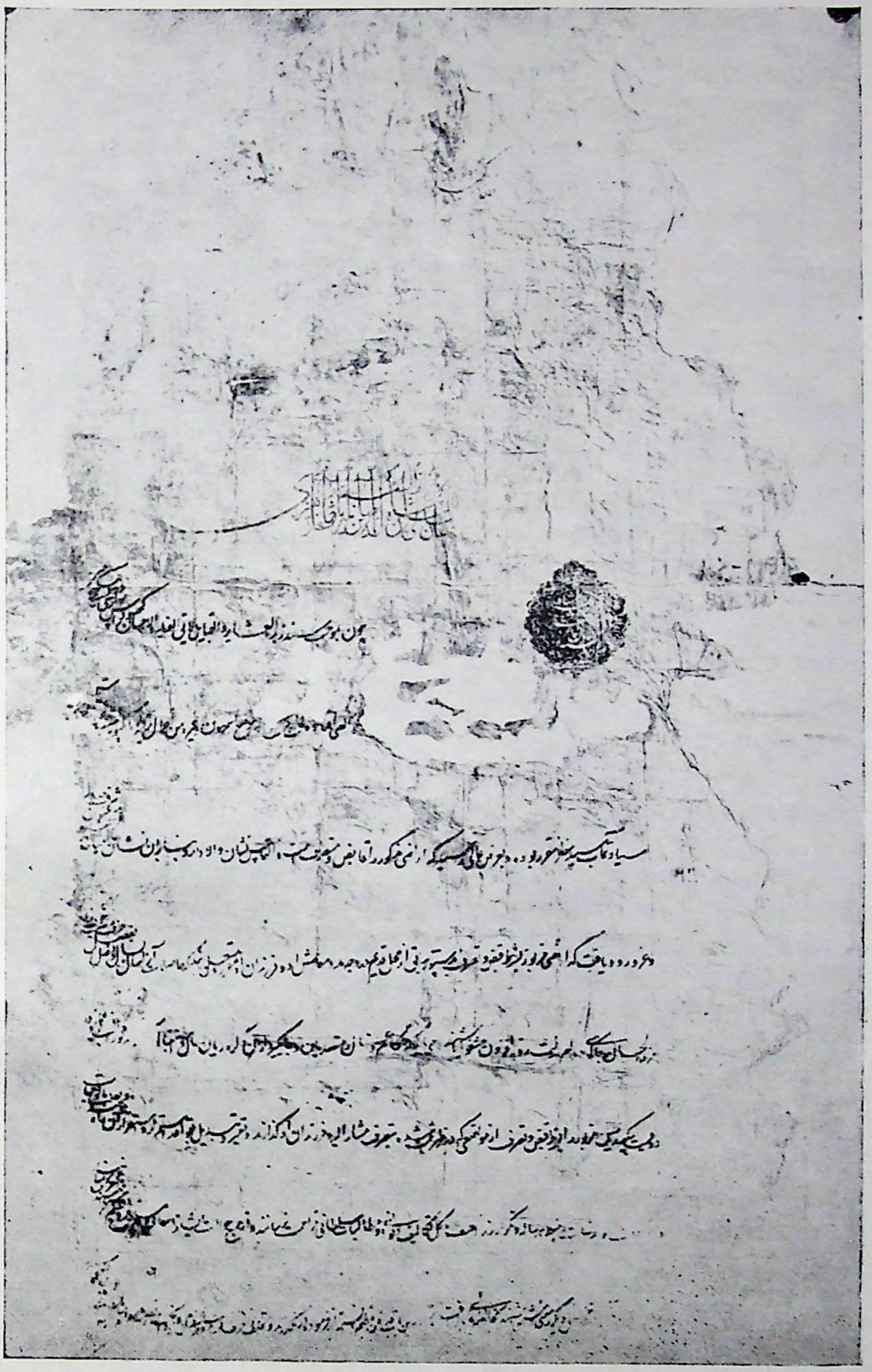
(Dated 1029 A.H./1619 A.D.)
(Size : 56 × 34 cm.)

The *Nishan* (order) confirms the *Maaad-i-ma'ash* grant of two hundred *bighas* of land, as ordered by Keshava Das, in village Asmahwan and other villages, *Pargana* Manikpur to Sayyid Muzaffar, who was in possession of the said land. The grantee is allowed to retain possession over the granted areas as usual and it has been desired to appropriate the produce of each harvest of the year. The officials concerned have been enjoined upon to measure the land of the villages as specified on the back of the *Nishan* and release the same in favour of the grantee and his sons. No change shall be speculated in its enforcement for ever and no tax shall be realized from the grantees. There shall be no deviation from the aforesaid instructions and the renewal of the order shall not be sought every year.

Written on 19th *Mah, Amurdad Ilahi*, 16th Regnal year.

Endorsement on the back—

On back of the *Nishan* the endorsement gives the details of the land in different villages. One of the endorsement is dated 1st *Amurdad Mah Ilahi*/ 4th *Ramzan*, 1040 A. H. There are five seals of various officials on it and other endorsements of the offices through which the *Nishan* passed.



Document No. XX (obverse & reverse)

(As the document is damaged and as such certain portions of its contents are not readable).

Notes—This *Nishan* is very rare of its kind since it confirms the original grant made by on Keshava Das. In most of the *Farmans* and *Nishans*, it has been noticed that the original grants were made by the Emperor or Crown Prince unlike this *Nishan* wherein it has been recorded that the original grants were made by Keshava Das. It appears that Keshava Das had been enjoying a very high position equal to that of a prince. This *Nishan* indicates the vesting of authority in Keshava Das and the delegation of the monarch's power to a particular noble of great faith. This Keshava Das* was a great favourite and trusted officer of Prince Parwez.

The seal of the Crown Prince is most artistic and beautiful one.

There is at the head, only one *Tughra* of Crown Prince's name. In most of the *Nishans*, there are two Tughras in which the upper Tughra carries the substance "By the order of the Emperor" the *Nishan* is being issued by the Imperial Prince. The practice of putting in two *Tughras* at the head might have been adopted in later days.

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*(*Vide* Tuzuk-i-Jahang'ri; Eng. T. (R. & B.), Vol. I, p. 181).

XXII

FARMAN OF EMPEROR SHAH JAHAN

(*Tughra*)

"Farman of Abul-Muzaffar Shahab-ud-Din Muhammad Sahib Qiran Sani Shah Jahan Badshah Ghazi".

(Round Seal)

"Abul Muzaffar Shahab-ud-Din Muhammad Sahib Qiran Sani Shah Jahan Badshah Ghazi, Ibn Jahangir Badshah, Ibn Akbar Badshah, Ibn Humayun Badshah, Ibn Babur Badshah, Ibn 'Umar Shaikh Mirza, Ibn Sultan Abu Said, Ibn Sultan Muhammad Mirza, Ibn Miran Shah, Ibn Amir Timur Sahib Qiran, San-i-Ahad."

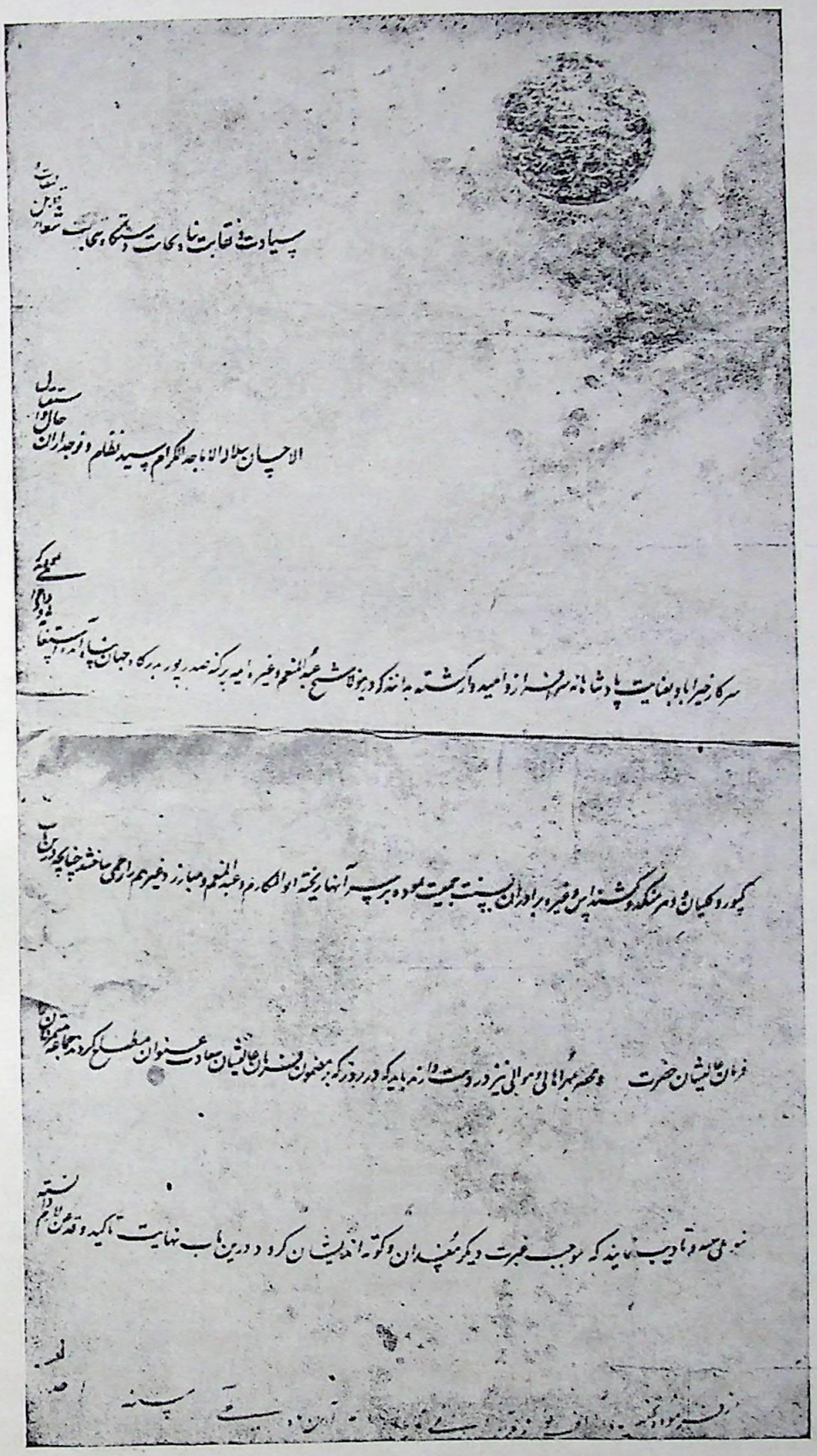
(Dated 1037 A. H./1627 A. D.)
(Size : 64×34 cm.)

The royal mandate has been issued to the officials of *Sarkar* Khairabad that Shaikh Abdul Munim and his party of *Pargana* Sadrpur have made a complaint in the Imperial Court for seeking redress of their grievances against Kapoor, Kalyan, Dharam Kund, Kishan Das, the brothers of Basant and others who attacked them with their party. Abul Makarim, Abdul Mun'im, Mubariz and others received injuries. To prove this, they possess a *Mahzar* bearing attestation of the residents of the locality. It is ordered, that the moment this mandate is received, the party of insurgents shall be so punished that it may set an example for other mischief-mongers and short sighted. This order shall be enforced with all stress and no deviation from the instructions shall take place.

Written on—27th *Aban Mah*, *Ilahi* 1st year.

Endorsement on the back—

The back of this *Farman* bears the autograph and seal of Asaf Khan through whose *Risala* it was issued. There is no other endorsement of any other



Document No. XXII (obverse & reverse)

بر سر اکثر اخلاص کیشان

آصف جان

office except the above. This shows that after its issue it was directly sent to the officials concerned for its implementation.

Notes—This *Farman* is of great administrative importance. It shows how the Justice was dispensed with by the Emperor himself and the amount of punishment was left to the good-sense of the local officials, as they were supposed to be a better Judge of the local incidents.

The aggrieved party which approached the King appeared to have been unsafe at the hands of local administration. The masses had great faith in the Emperor's sense of justice ; hence they appealed for justice. It also describes the method of complaining i.e., alongwith the complaint, they produced a *Mahzar*, authenticating the complaint by the residents of the locality. The nobles and elites, fortified with facts, had to put their attestation making *Mahzar* a definite source of information.

A stern warning has been given to treat malefactors in such a way which may set an example for others to check recurrence of such incidents in future. Much stress has been laid at the end for implementing the Imperial mandate.

XXIII

FARMAN OF EMPEROR SHAH JAHAN

"*Allah-u-Akbar*"

(God is great)

(*Tughra*)

"Farman of Abul-Muzaffar Shahab-ud-Din
Muhammad Sahib Qiran-i-Sani
Shah Jahan Badshah Ghazi"

(Dated 1042 A.H./1632 A. D.)
(Size: 66×27 cm.)

(Seal of—
Emperor Shah Jahan)

The *Farman* has been issued to confirm the old grant of 115 *bighas* of land in *Pargana* Siddhaur, *Sarkar Lakhnu* (Lucknow)as *Madad-i-ma'ash,* to Sayyid 'Abdullah and others. According to the old practice the grantees have been allowed to enjoy the produce of the land for their livelihood. The officials concerned have been enjoined upon to release the aforesaid land in favour of the grantees. No kind of tax, whatsoever, shall be realized from them and the land be treated free from all kind of Imperial levies. There shall be no deviation from the aforesaid instructions.

Written on 17th *Mah Khurdad,* (1042 A.H.).

Endorsement on the back—

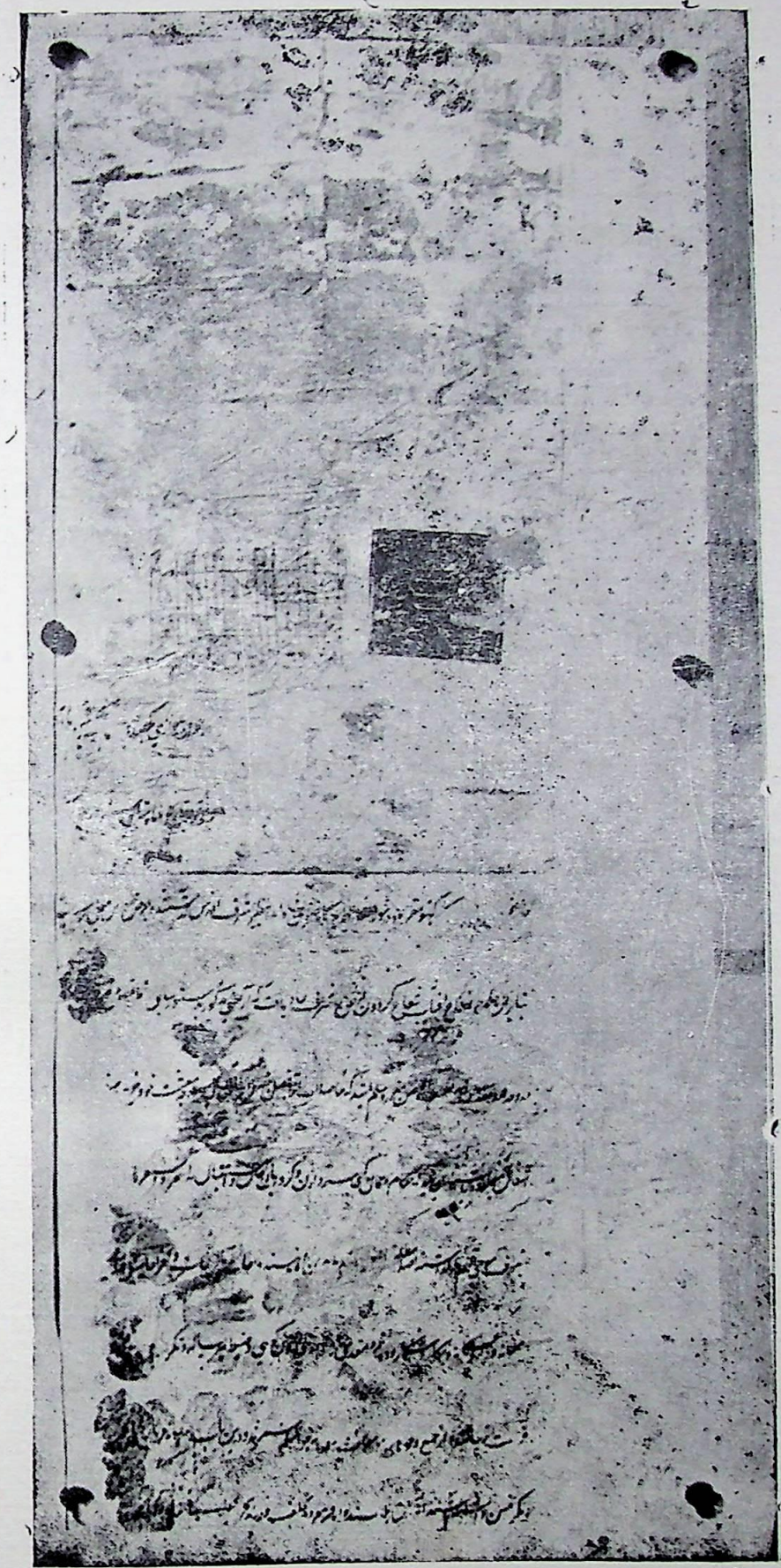
The *Farman* has been issued through the *Risala* of Moosvi Khan, *Sadr.*

There are three seals affixed on it but they are not readable fully. Two seals read as follows :

(1) "Moosvi Khan, *Banda*-i-Shah Jahan".

(2) ".....?....Das, *Ghulam*-i-Shah Jahan, *San Ahad*".

The endorsement of the *Zimn* reveals that the grant was originally made by Emperor Jahangir and it was reconfirmed by Emperor Shah Jahan.



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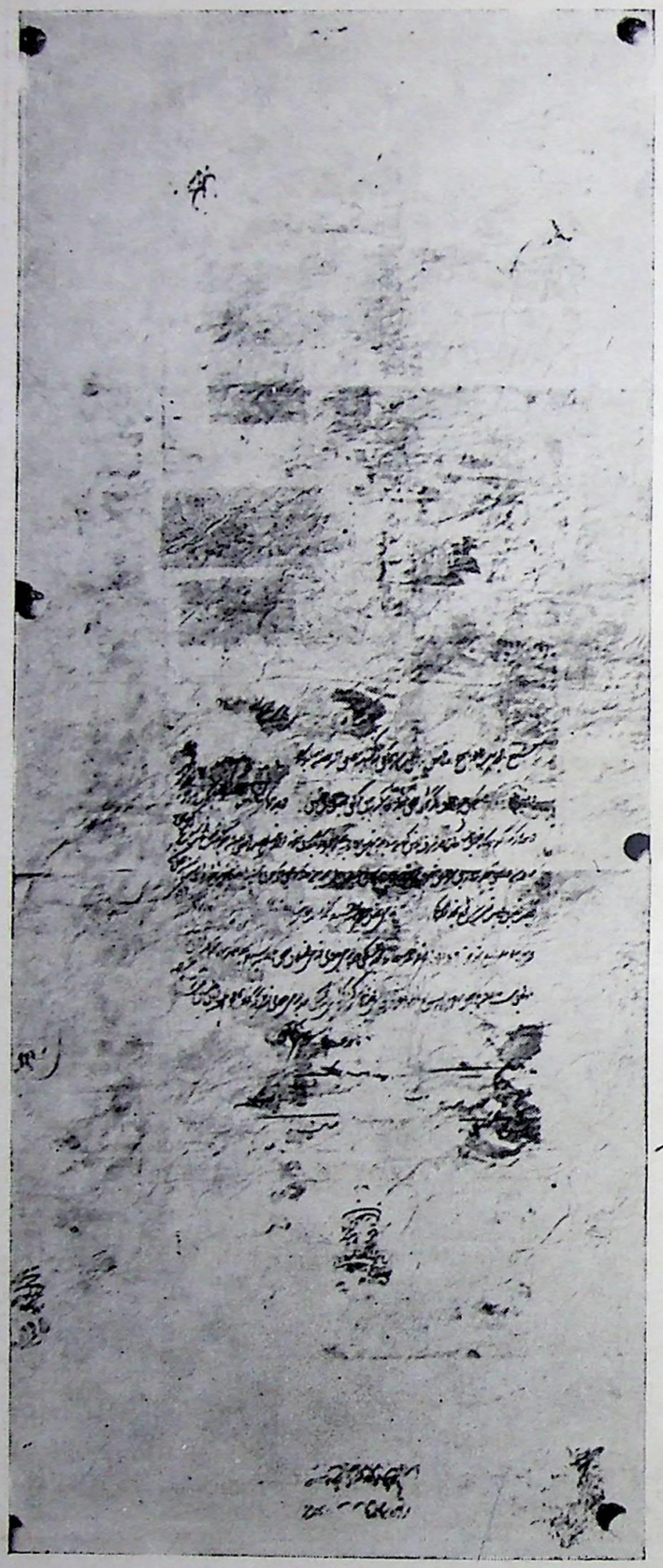


The division of 115 *bighas* of land has been made amongst the four grantees as specified below :

115 *bighas* land.

(1) The abovementioned grantee (Sayyid 'Abdullah).	..	40 *bighas*
(2) 'Abdur-rasool	.. .. ..	30 Do.
(3) Hasan	.. .. ..	(Damaged)
(4) Husain	.. .. ..	20 *bighas*

XXIV

FARMAN OF EMPEROR SHAHJAHAN

"*Allah-u-Akbar*"

(God is great)

(*Tughra*)

"Farman of Abul-Muzaffar Shahab-ud-Din Muhammad Sahib Qiran-i-Sani Shah Jahan Badshah Ghazi"

[Square seal of—
Emperor Shah Jahan
San Ahad (Ist year)]

(Dated 1042 A.H./1632 A.D.)
(Size : 68×34 cm.)

The *Farman* has been issued to confirm 50 *bighas* of land in *Pargana* Sadrpur, *Sarkar* Khairabad, as *Madad-i-ma'ash* to Shaikh 'Abdul Wali and others. It has been enjoined upon that the abovementioned land shall be released in favour of the grantees according to *Zimn* and the grantees shall appropriate the produce of each harvest of the year for their livelihood. The officials shall endeavour to enforce the Imperial order by releasing the old grants in their favour. No change shall be effected in the grant and no kind of tax, whatsoever, shall be realized from them. In this respect, *Farman* or *Parwancha* shall not be called for renewal every year.

Written on 12th *Mah Tir*, *Ilahi* 6th (year).

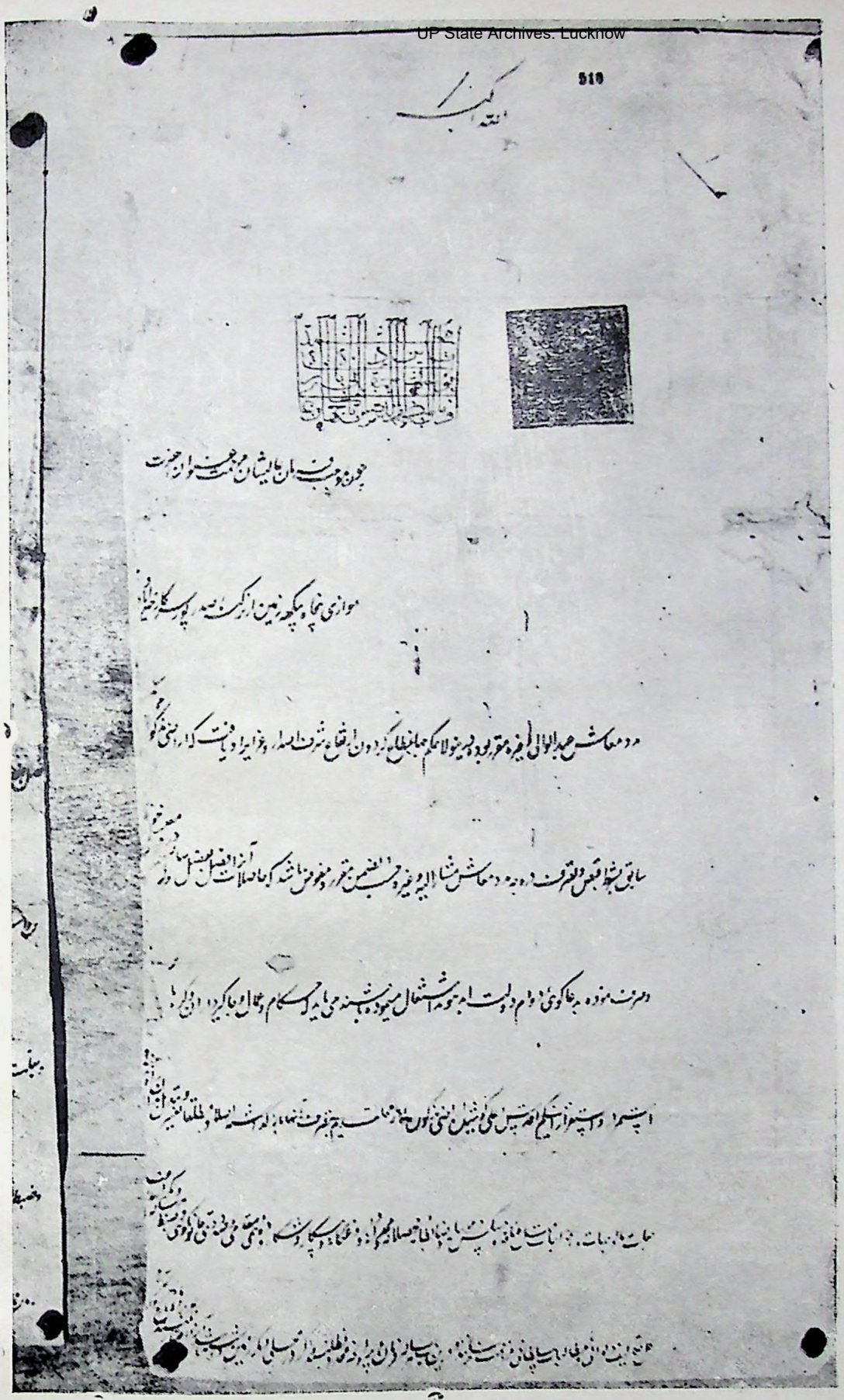
Endorsement on the back—

The *Farman* has been issued through the *Risala* of Moosvi Khan.
There are four seals out of which only two are readable, given as follows :

(1) "Moosvi Khan, *Khair Khuwah*-i-Hazrat Shah Jahan" with an Arabic phrase in the upper and lower panels of the seal.

(2) (" .....?.....Das, *Ghulam*-i-Shah Jahan Badshah").

The endorsement of the *Zimn* records that this grant had previously been made by Emperor Jahangir on 10th *Mihr*, *Ilahi* 13th Regnal year. As the



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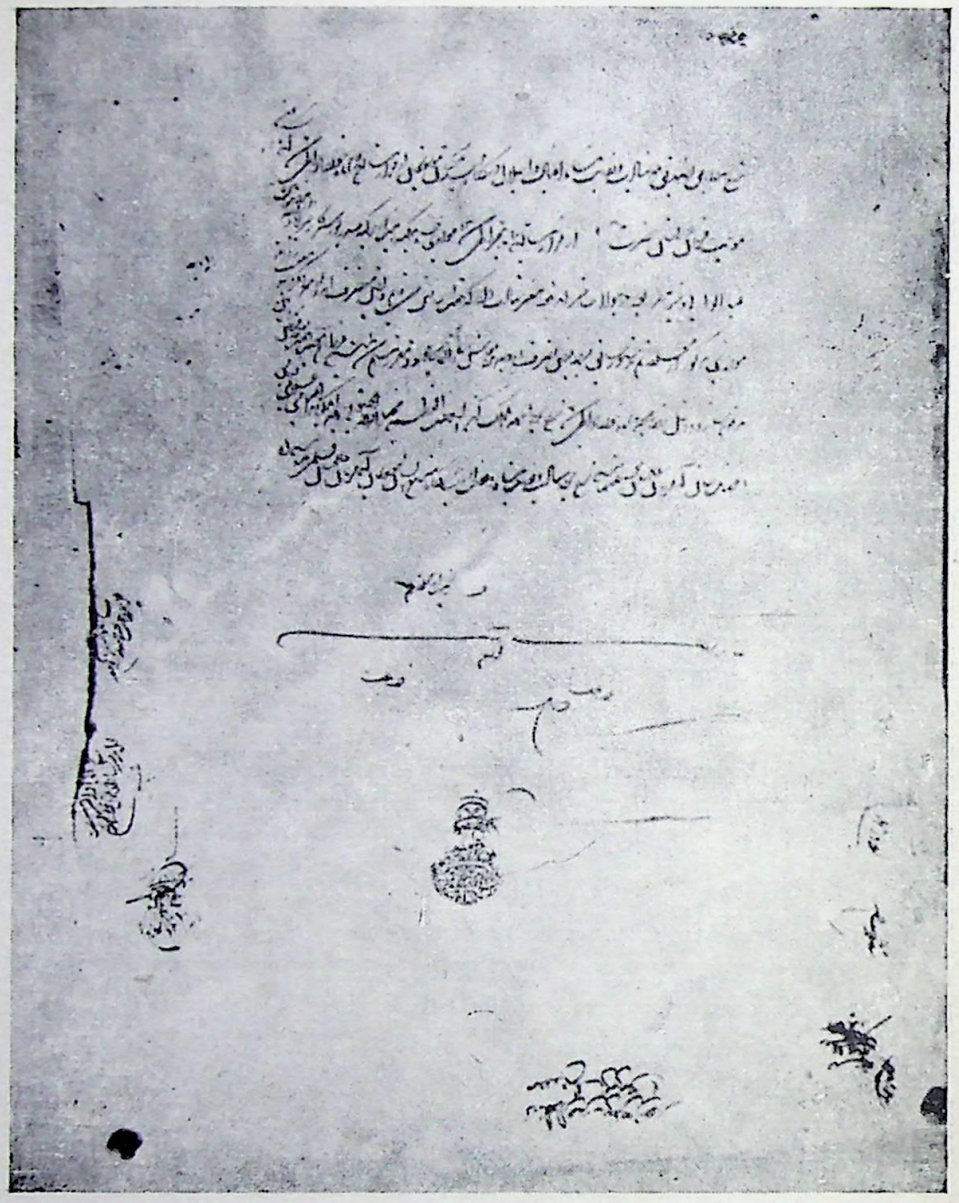


grantees presented themselves to the Imperial Court and pleaded for their genuine claim of *Madad-i-ma'ash* grant, the present *Farman* has been issued to confirm their old grant.

Being an old grant there is no mention of the actual location and boundaries of the grant. In place of the location of the grant, it is mentioned "50 *bighas* of the previous grant" which is divided equally 25 *bighas* for each of the two grantees.

Notes—This *Farman* does not make a fresh grant but it confirms only the previous grant. The *Farman* also refers to the old grant of Emperor Jahangir who had originally made over the same. From a study of the endorsement, it is evident that the grantees of *Madad-i-ma'ash* produced the evidence of their title to the grant with documentary support after the change of Emperor's regime. Such *Farmans* for the confirmation of old grants, are often available, throwing light on the mode of regularization and continuation of old grants.

XXV

FARMAN OF EMPEROR SHAHJAHAN

"*Allah-u-Akbar*"

(God is great)

" 'Arsh Ashiyani"

(*Tughra*)

"Farman of Abul-Muzaffar Shahab-ud-Din
Muhammad Sahib Qiran-i-Sani
Shah Jahan Badshah Ghazi"

[Square seal of—
Emperor Shah Jahan, San Ahad
(1st Regnal year)]

(Dated 6th Regnal year/1632 A. D.)
(Size : 61×34 cm.)

The *Farman* has been issued to confirm the old *Madad-i-ma'ash* grant (Emperor Akbar's grant) of 150 *bighas* of land in village Bejdah Buzurg, *Pargana* Sikri, originally made over to Haji Qaim who has passed away. Now Ikhtiyar Beg, the grandson of the deceased, has produced himself in the imperial presence. It has been enjoined that the aforesaid old grant of land has been conferred on the grantee along with his sons to appropriate the produce for their livelihood. Further, it has been enjoined upon that the officials concerned shall endeavour to enforce the imperial mandate by releasing the grant in possession of the said grantees without effecting any change. No kind of tax, whatsoever, shall be realized from them. In this regard, no *Farman* or *Parwancha* shall be called for renewal every year and no deviation be made from the aforesaid instructions.

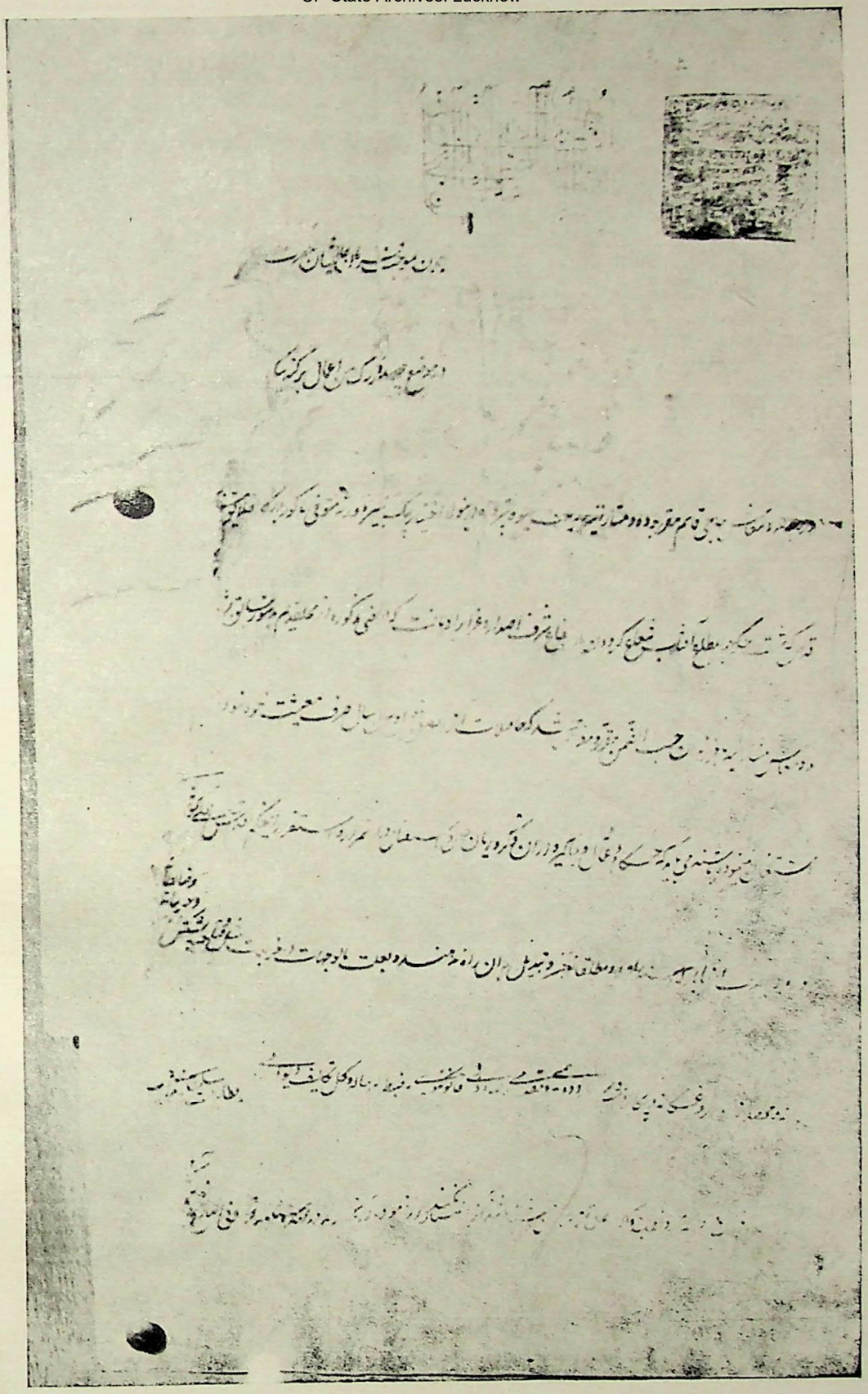
Written.....?.....on 6th Regnal year

Endorsement on the back—

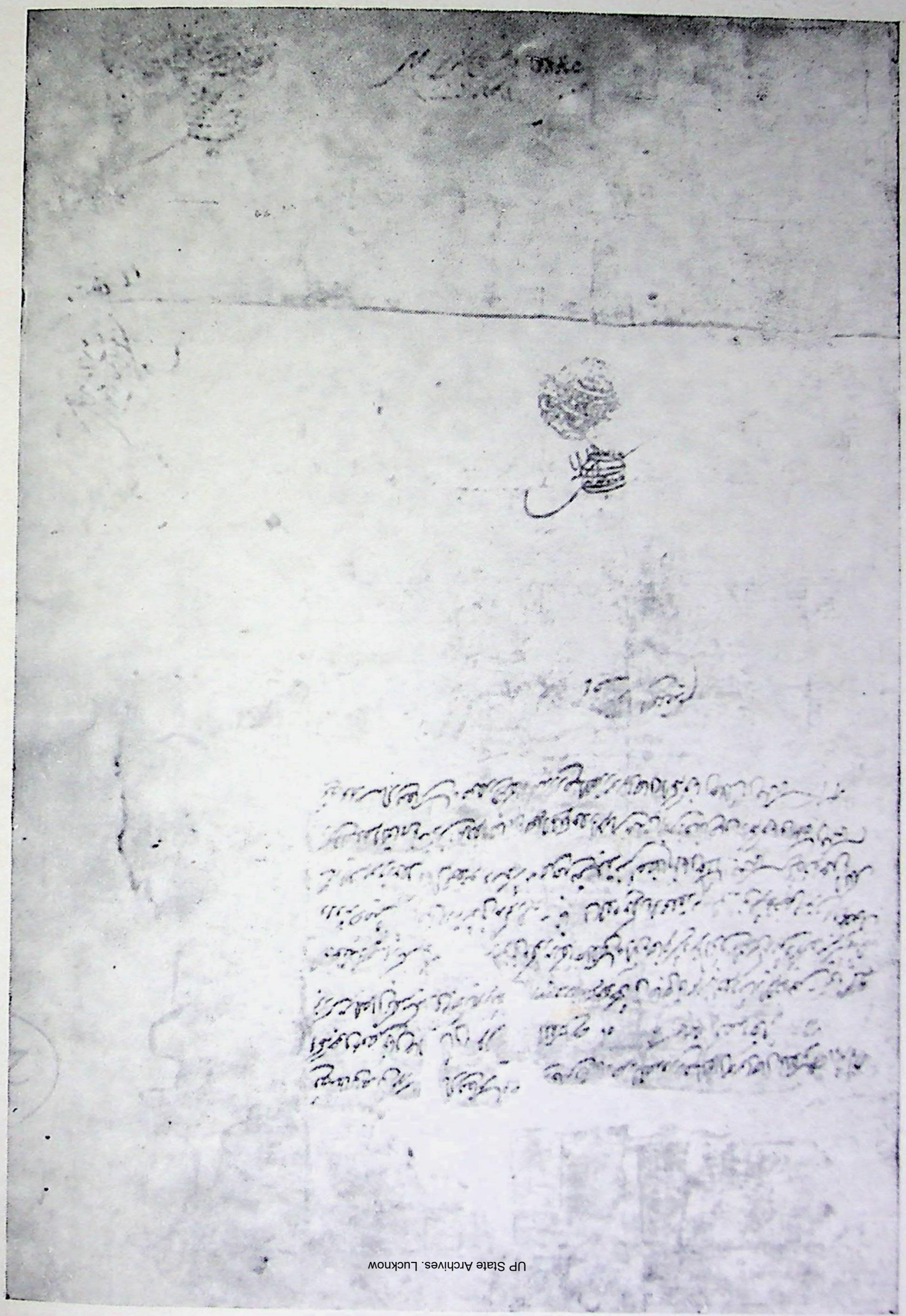
The *Farman* has been issued through the *Risala* of Moosvi Khan, *Sadr-us-Sudoor*.

There are four seals affixed on it but they are not fully legible. They read as follows :

(1) "Moosvi Khan, *Sadr-us-Sudoor*, *Banda-i-hazrat* Shah Jahan" (there are Arabic verse in upper and lower panels of the seal as well).



Document No. XXV (obverse & reverse)



(2) "Afzal Khan".

(3) "Bhagwati Das, *Banda-i*-Shah Jahan."

(4) "……?……Das, *Ghulam-i*-Shah Jahan, Badshah".

The text in the margin has partially been damaged making the text not available. There are usual endorsements of various offices on the margin and the details of the *Zimn*.

Notes—At the top of the *Farman*, close to the Emperor Shah Jahan's seal; " '*Arsh Ashiyani*" (Nestling at the foot of the divine throne) is found written which has been Akbar's title posthumously. Whenever Emperor's name or title occurs in the text, referring his old grant, it is not written in the middle of the text but at the top, as a mark of respect and a gap is left in the text to indicate the above-scribed name or title.

XXVI

FARMAN OF EMPEROR SHAHJAHAN

(*Tughra*)

"Farman of Abul-Muzaffar Shahab-ud-Din Muhammad Sahib Qiran Sani Shah Jahan Badshah Ghazi"

(Dated 1045 A.H./1635 A.D.)
(Size: 70×37 cm.)

(Seal of—
Emperor Shah Jahan)

The *Faujdar* of *Sarkar* (District) *Lakhnu*, has been ordered that Sayyid Meena has personally lodged a complaint against Jahan and other Rajputs of village 'Usmanpur, *Pargana* Siddhaur, for destroying and assaulting in the night, the village Wajihuddinpur, which is his ancestral property and has demanded Justice. Two of his men, namely Har Har and Raman, have been killed and ten residents of the locality have received injuries. 650 heads of cows, 50 heads of buffaloes and 750 heads of other animals have been lifted away. It has been ordered to investigate thoroughly the realities of the incident and all the cash and kind looted by the assailants should be recovered and handed over to the real owners. The murderers should be sent to the Imperial Court after the establishment of their crimes. The abovementioned malefactors should be punished in such a way as may serve a warning to others. He (the *Faujdar*) shall take all precautions, so as to prevent the recurrence of such incidents in future, and shall not deviate from the aforesaid mandate.

Written on 4th *Isfandarmuz*, 9th Regnal year.

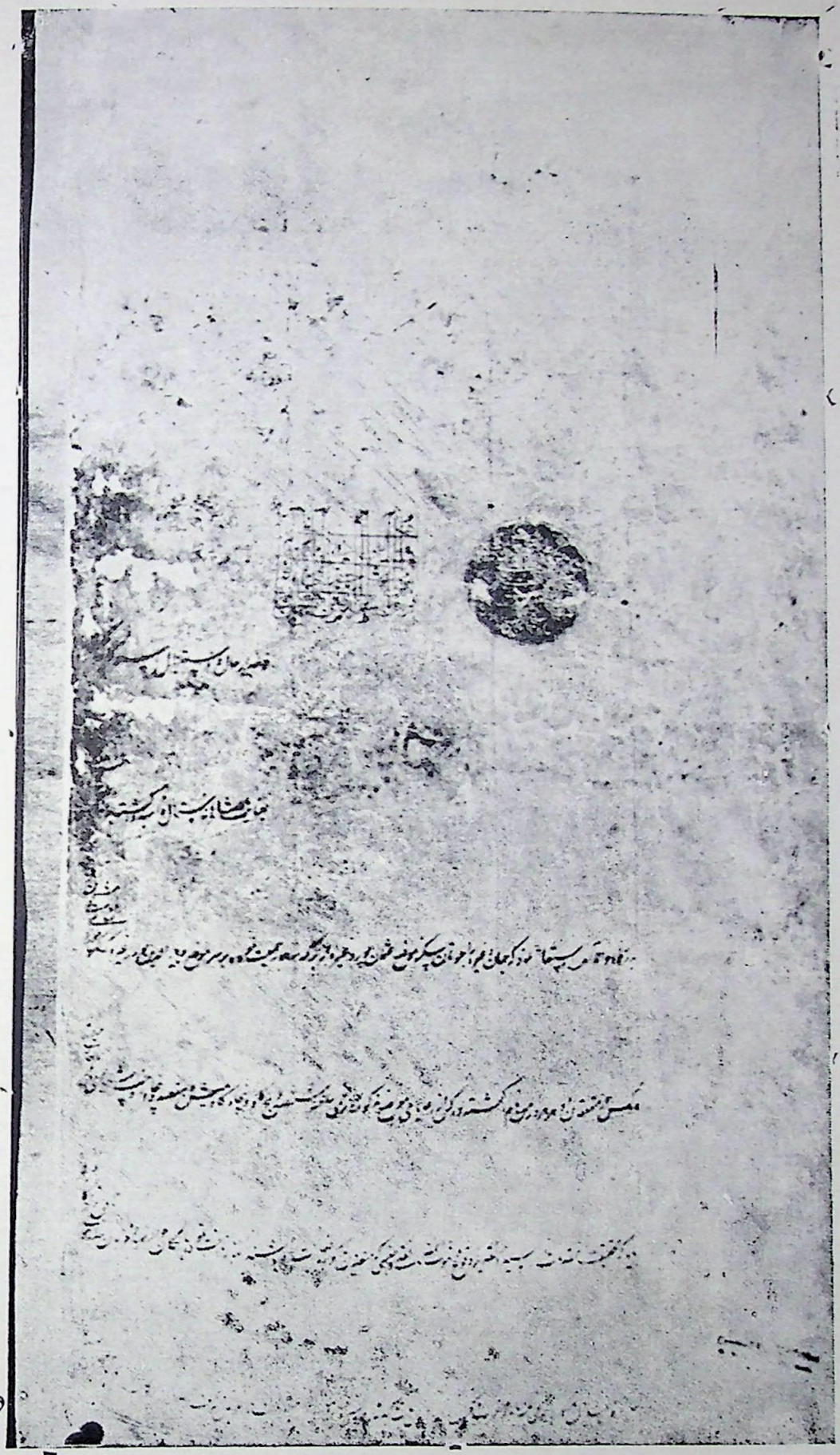
Endorsement on the back—

The *Farman* has been issued through the *Risala* of Afzal Khan. There is no seal of any other official nor any endorsement.

Notes—This *Farman*, too, similar to an earlier *Farman* (No. XXII) is *Bayazi Farman* which need not pass through the usual procedure. It was a confidential *Farman*.

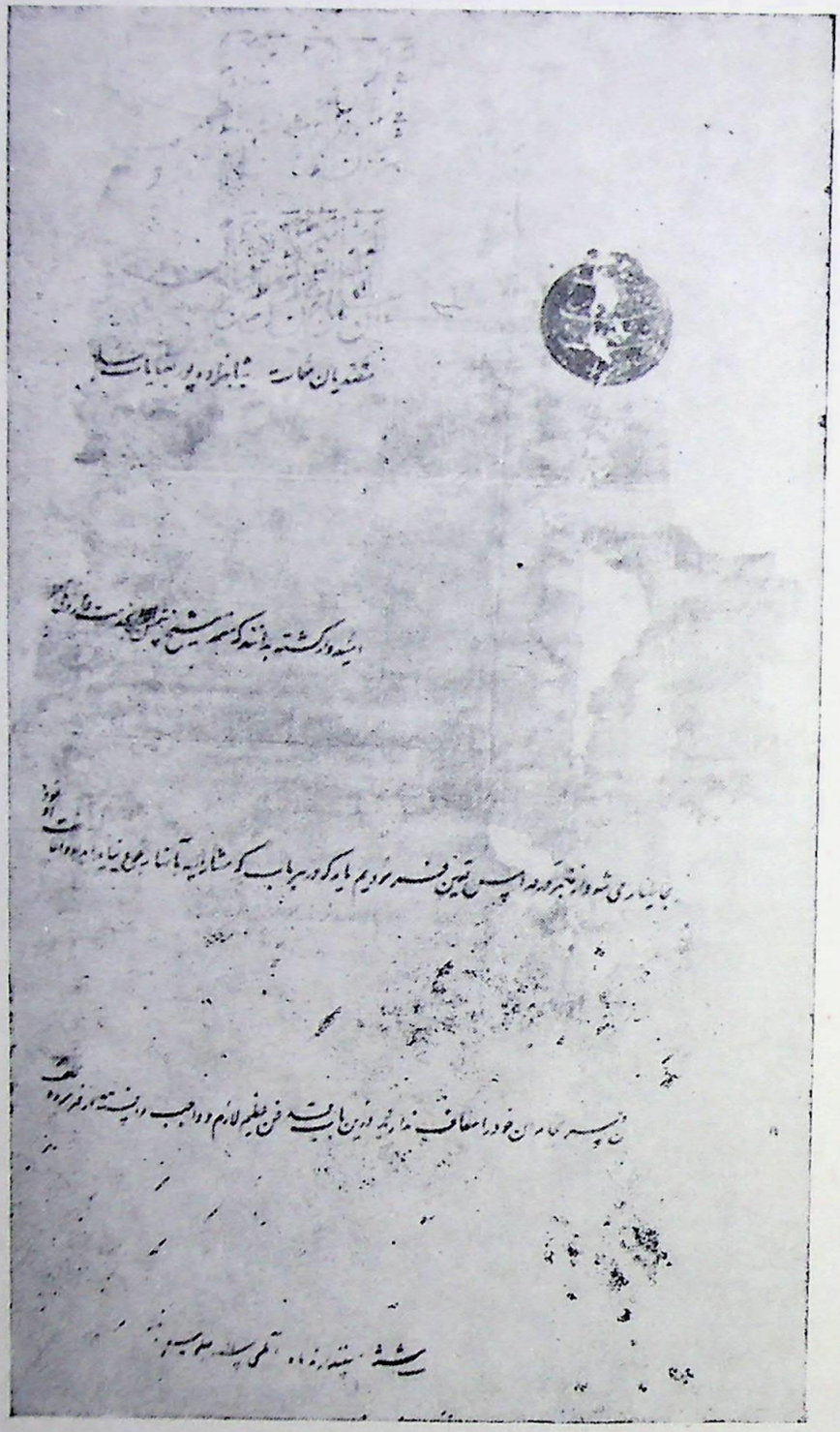
The *Farman* tells the responsibility of a *Faujdar* and his role in the administration. It also reflects that the victims could not get local protection and their complaint, perhaps had been unheeded to by the officials of the area.

In this *Farman*, too the word "Lakhnu" has been recorded, telling the continuity of the above usage. Lucknow is an English distortion of the above.



Document No. XXVI (obverse & reverse)

رسالہ کمیں فدویاں
و صلحا کی



Document No. XXVII (obverse)

XXVII

NISHAN OF PRINCE SHUJA'

"*Allah-u-Akbar*"

(God is great)

(*Tughra* of Emperor Shah Jahan's name)

"Ba-Farman (By the order of)
Abul-Muzaffar Shahab-ud-Din Muhammad Sahib Qiran
Sani Shah Jahan Badshah Ghazi"

(*Tughra* of Sultan Shuja')
"Nishan-i-'Ali Shan Shahzada-i-'Alam
wa 'Alamyan Sultan Shuja',
Ibn Shah Jahan"

(Dated 1045 A.H./1635 A.D.)
(Size : 63×30 cm.)

(Round seal of—
Sultan Shuja)

The *Nishan* has been addressed to the *Mutasaddis* of Shahzadpur informing the appointment of Shaikh Shams-ud-Din, as *Darogha* of the place. The *Mutasaddis* have been ordered to co-operate and assist him, where their help is sought. They (*Mutasaddis*) should not consider exempted from the duties assigned.

In this regard the command shall be carried out and there must be no deviation from the aforesaid orders.

Written on—6th *Isfandarmuz Mah, Ilahi* 19th (Regnal year).

Notes—The *Nishan* has been issued by Sultan Shuja'. There is no endorsement on the back of the document. The edges of all the sides of the *Nishan* have been damaged rendering the text incomplete.

Due to its damaged condition the seal of the Prince is not decipherable fully.

XXVIII

FARMAN OF EMPEROR SHAH JAHAN (COPY)

(Copy of the Farman of Emperor Shah Jahan),

(Dated 8th Farvardi Mah, Ilahi 12th Regnal year or 1047 A.H./1637 A. D.)
(Size : 37×17 cm.)

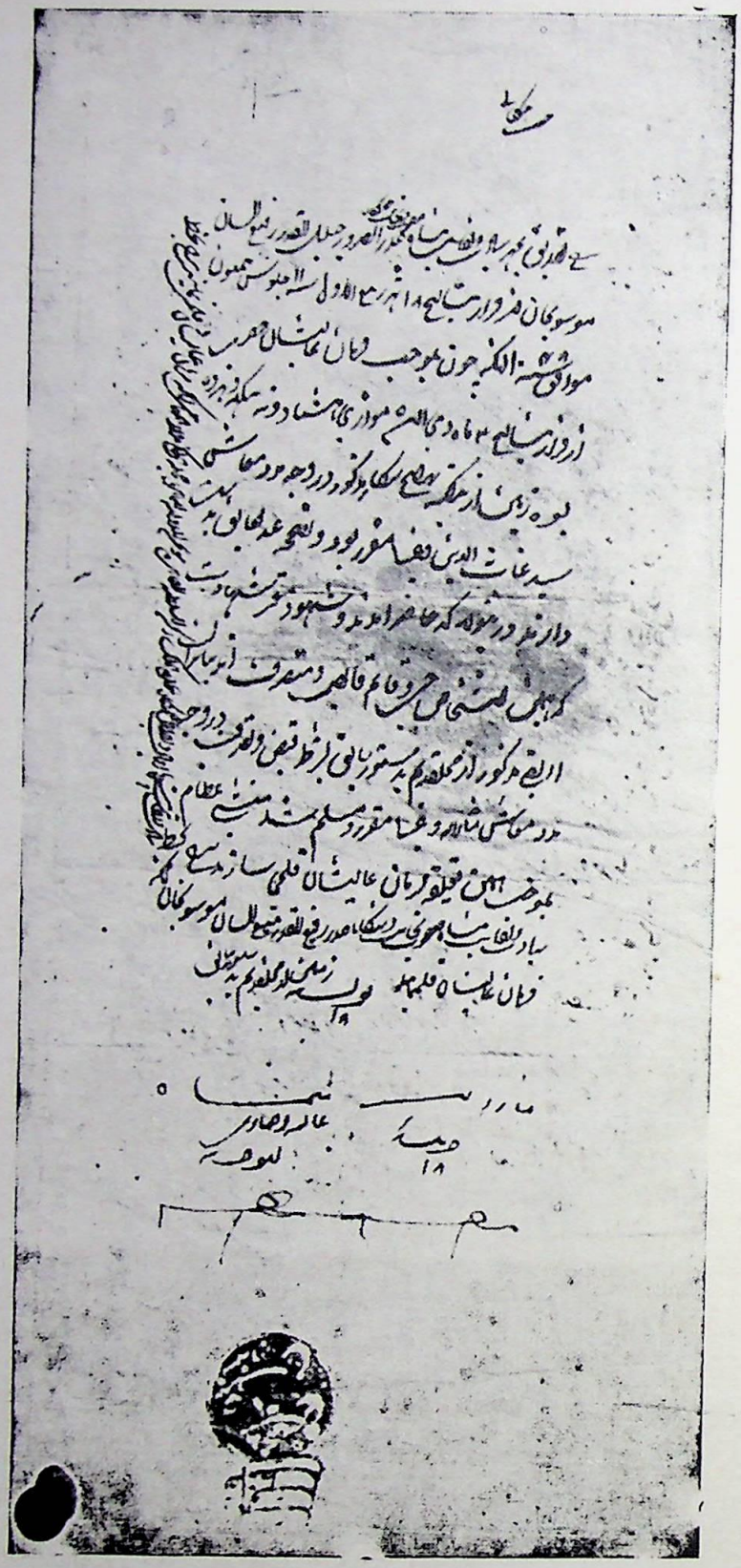
The *Farman* has been issued to confirm 89 *bighas* and 16 *biswas* of land in *Pargana* Bahraich, *Sarkar* Bahraich, as *Madad-i-ma'ash*, to Sayyid Ghayas-ud-Din and others. The present *Farman* confirms the previous grant and it has been ordered that the grant should be released in favour of the grantees, as detailed in the endorsement. They (grantees) should appropriate the produce for their livelihood. The officials *Jagirdars* and *Karoris* should be careful to enforce the Imperial order. The old areas of grants should be left into their possession without making any change. No kind of tax shall be realized from them. In this regard, no *Farman* and *Parwana* shall be called for renewal every year. There shall be no deviation from the above orders.

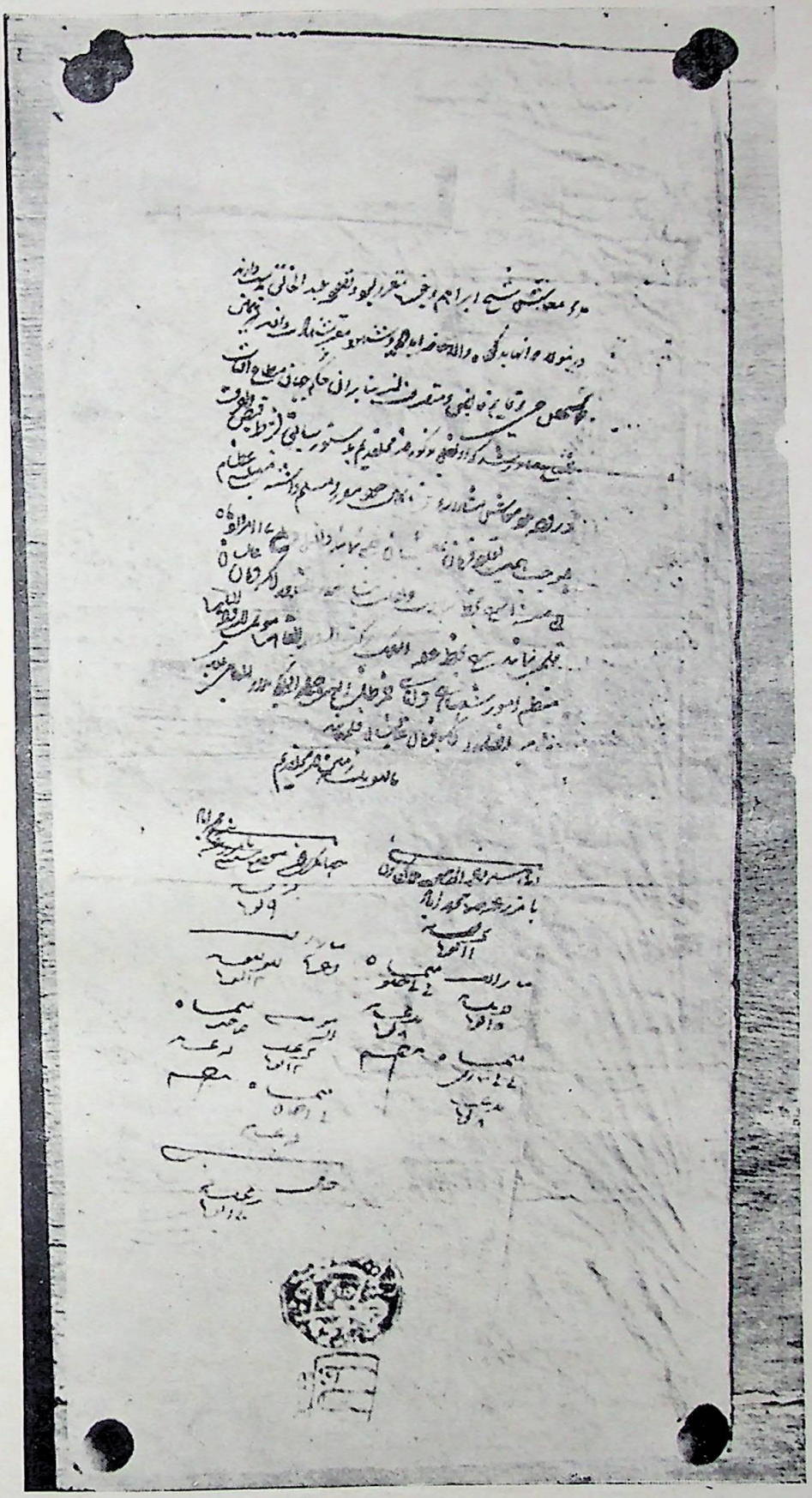
Endorsement on the back—

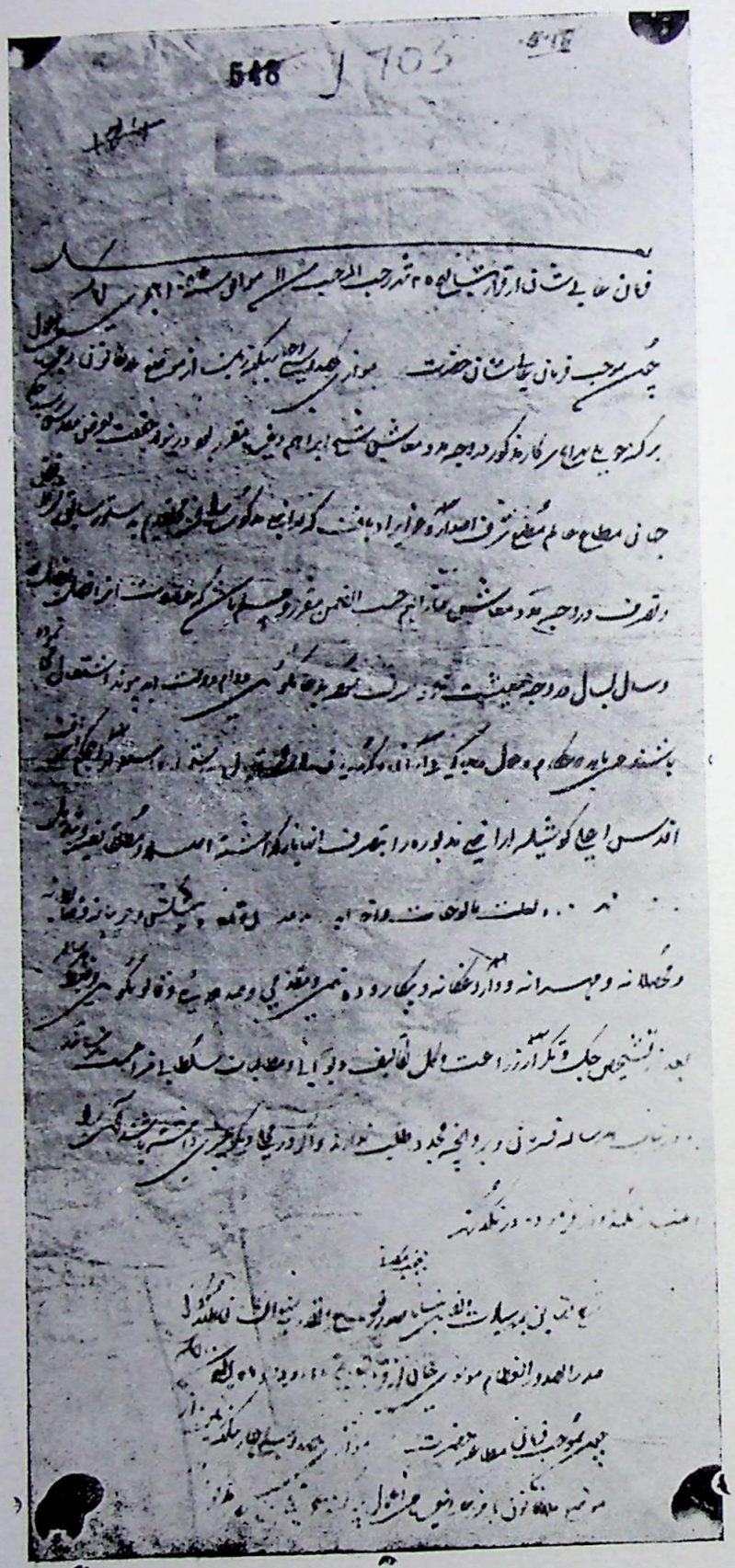
At the back, there is the copy of the endorsement. The *Farman* had been issued during the *Sadarat* of Moosvi Khan. At the close of the document the seal of *Qazi* Muhammad Shafi has been affixed and above the seal, an autograph of the *Qazi* is found i.e., "*Naql mutabiq asl ast*" or the copy is according to the original.

Notes—The affixation of the *Qazi's* seal at the close of the document appears to be a departure from the prevalent convention, as mostly, the seal of the *Qazi* for attestation is found affixed at the beginning of the text or at the top of the document.

Document No. XXVIII (obverse & reverse)







Document No. XXIX (obverse & reverse)

XXIX

FARMAN OF EMPEROR SHAH JAHAN (COPY)

(Copy of the Farman of Emperor Shah Jahan)

(Dated 25th *Rajab*, 1047 A.H./11th Regnal years 3rd December, 1637/A.D.)
(Size : 36×16 cm.)

The *Farman* has been issued to confirm 134 *bighas* of land as *Madad-i-Ma'ash* to Shaikh Ibrahim and others from village Malangaon, *Pargana* Bahraich. It has been ordered that the land shall be released in favour of the grantees as detailed in the endorsement and they shall appropriate the produce of each harvest of the year. The officials, *Jagirdars* and *Karoris* at present and in future shall enforce the present exalted order by releasing the land in their (grantees) favour without effecting any change. No kind of tax shall be realized from this land and no paper shall be desired for renewal of the grant every year. There shall be no deviation from the above mentioned commands.

Endorsement—

Below the text of the *Farman*, the endorsement of the back of the *Farman*, has been copied. The *Farman* had been issued during the *Sadarat* of Moosvi Khan *Sadr*. The endorsement is continued on the back of the copy. On the back, below the endorsement, like original *Farman*, there is division of 134 *bighas* of grant. The names of the grantees, the location of grants and the total area has been specified.

At the close of the document, the seal of *Qazi* Muhammad Shafi, has been affixed. Above the seal an autograph of *Qazi* is found i.e., "*Naql-i-mutabiq asl ast*" or copy of the original.

Notes—The affixation of *Qazi's* seal at the close of the document appears to be a departure from prevalent convention since mostly the seal of *Qazi* for attestation has been found affixed at beginning of text or at the top of documents.

XXX

FARMAN OF EMPEROR SHAHJAHAN

"*Allah-u-Akbar*"

(God is Great)

(*Tughra*)

"Farman of Abdul-Muzaffar Shahab-ud-Din
Muhammad Sahib Qiran Sani
Shah Jahan Badshah Ghazi"

(Square seal of—
Emperor Shah Jahan)

(Dated 9th *Shaban* 1047 A. H./17th December 1637 A. D.)
(Size : 57×36 cm.)

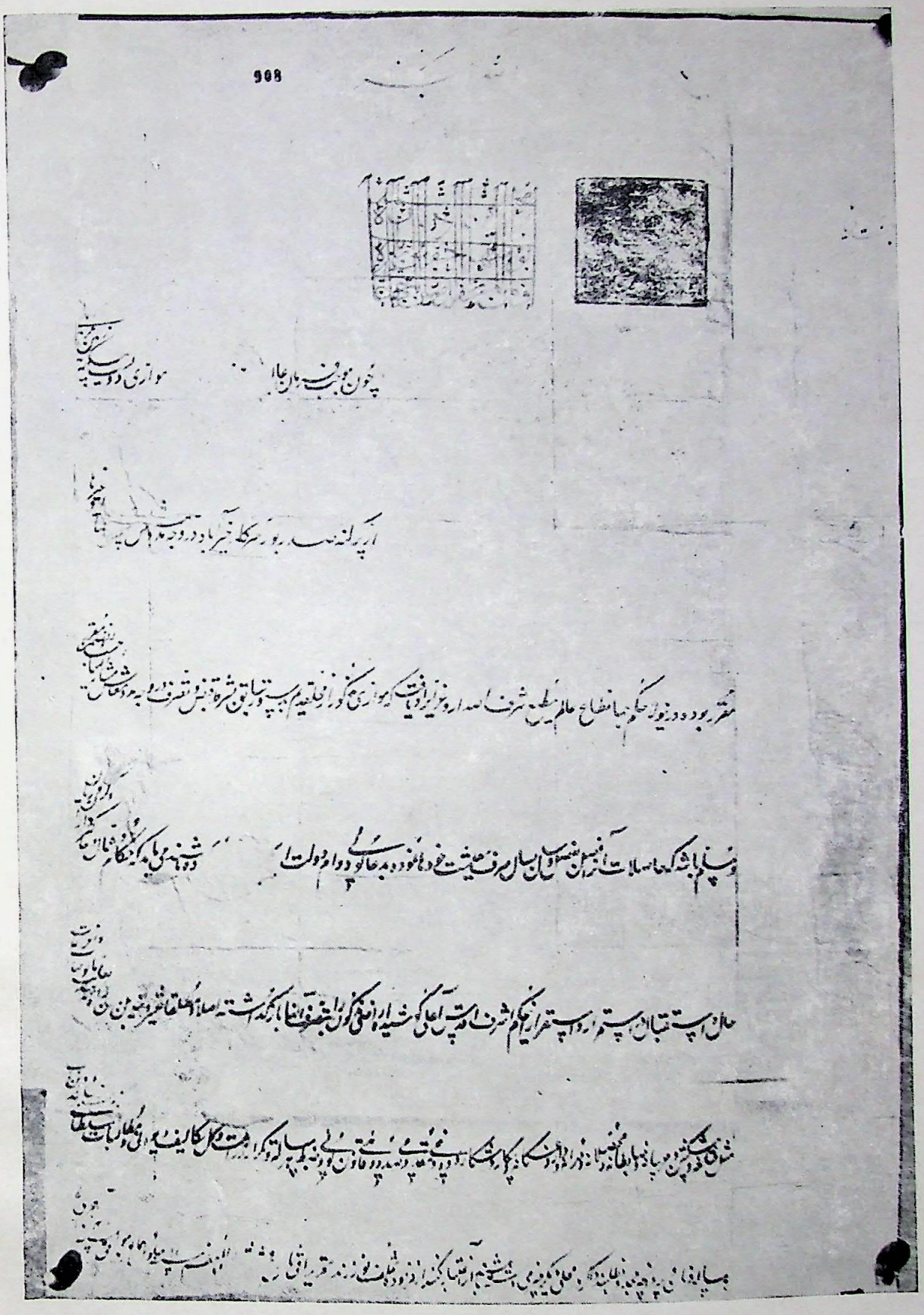
The *Farman* has been issued to confirm 200 *bighas* of land from *Pargana* Sadrpur, *Sarkar* Khairabad (District Sitapur), as *Madad-i-Ma'ash* to Musammat Soaleha and others. It has been enjoined that the above mentioned land should be left in possession of the old grantees as mentioned in the *Zimn*. They shall appropriate the produce of each harvest for their livelihood and pray for the perpetuation of the Empire. Further, it has been enjoined that the officials shall release the land in favour of the grantees without effecting any change. No kind of tax, whatsoever, shall be realized from them. The *Farman* and *Parwana* shall not be called for renewal every year. There shall not be any deviation from the aforesaid instructions.

Written on 9th *Shaban*, 11th Regnal year, 1047 A. H.

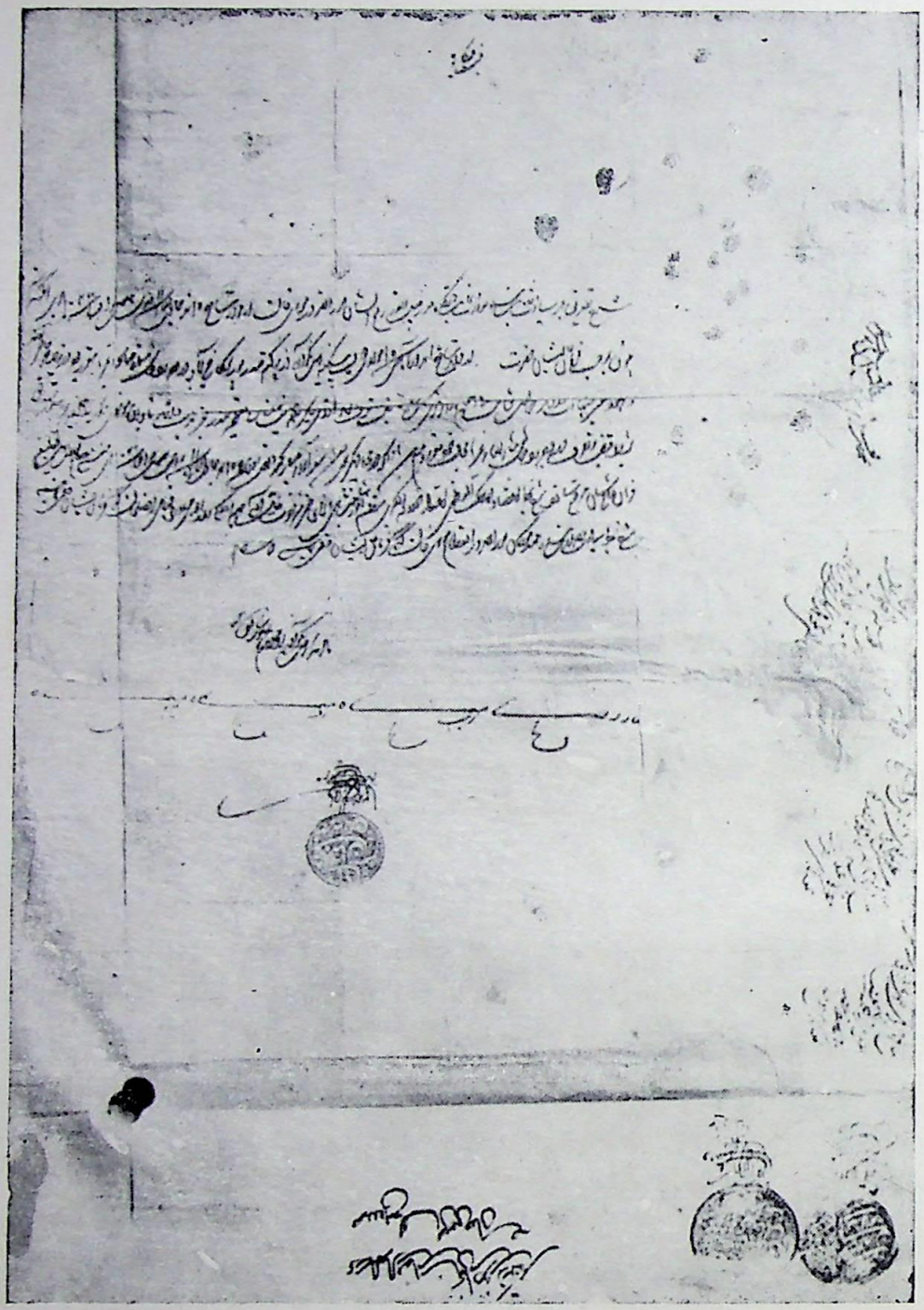
Endorsement on the back—

The Farman has been issued through the *Risala* of Moosvi Khan, *Sadr-us-Sudoor*. Besides the usual endorsement of various offices through which it passed there are three seals affixed on it and they read as follows :

(1) "Moosvi Khan *Banda-i-Hazrat* Shah Jahan" and around it the following Quranic verse is inscribed.



Document No. XXX (obverse & reverse)



"*Rabbishrah-li-Sadri, wa yassir-li amri, wahlul 'uqdata mmin lisani, yafqahoo qauli*" which is rendered as follows :

(O Lord put courage into my heart and make my task easy, free my tongue from its impediment that men may understand my speech)

(2) "Afzal Khan" (not fully readable).

(3) "Bandi Das, *Ghulam*-i-Shah Jahan Badshah."

In the *Zimn* it is recorded that the grant was originally made by the Emperor Jahangir and the present *Farman* has been issued to confirm the old grant. 200 *bighas* of land have been divided among the grantees as detailed below:

(1) The above mentioned grantee (Soaleha)	..	80 bighas.
(2) Musammat Zainab	.. ..	60 bighas.
(3) Musammat Ruqaiya	.. ..	30 bighas.
(4) Musammat Maryam	.. ..	30 bighas.

Notes—It is observed in this *Farman* that Persian Calendar has not been used for dating the *Farman*. Instead Arabic Calendar has been adopted confirming the fact that Emperor Shah Jahan had issued orders to stop the use of Persian calendar.

XXXI

FARMAN OF EMPEROR SHAHJAHAN

"*Bismillah-al-rahman-al-rahim*"

(In the name of God, the merciful, the compassionate)

(*Tughra* of Emperor's name)

"Farman (of) Abdul-Muzaffar Shahab-ud-Din
Muhammad Sahib Qiran Sani
Shah Jahan Badshah Ghazi"

(Round seal of—
Emperor Shah Jahan
1046 A.H.)

(Dated 1063 A.H./1652 A. D.)
(Size : 74×48 cm.)

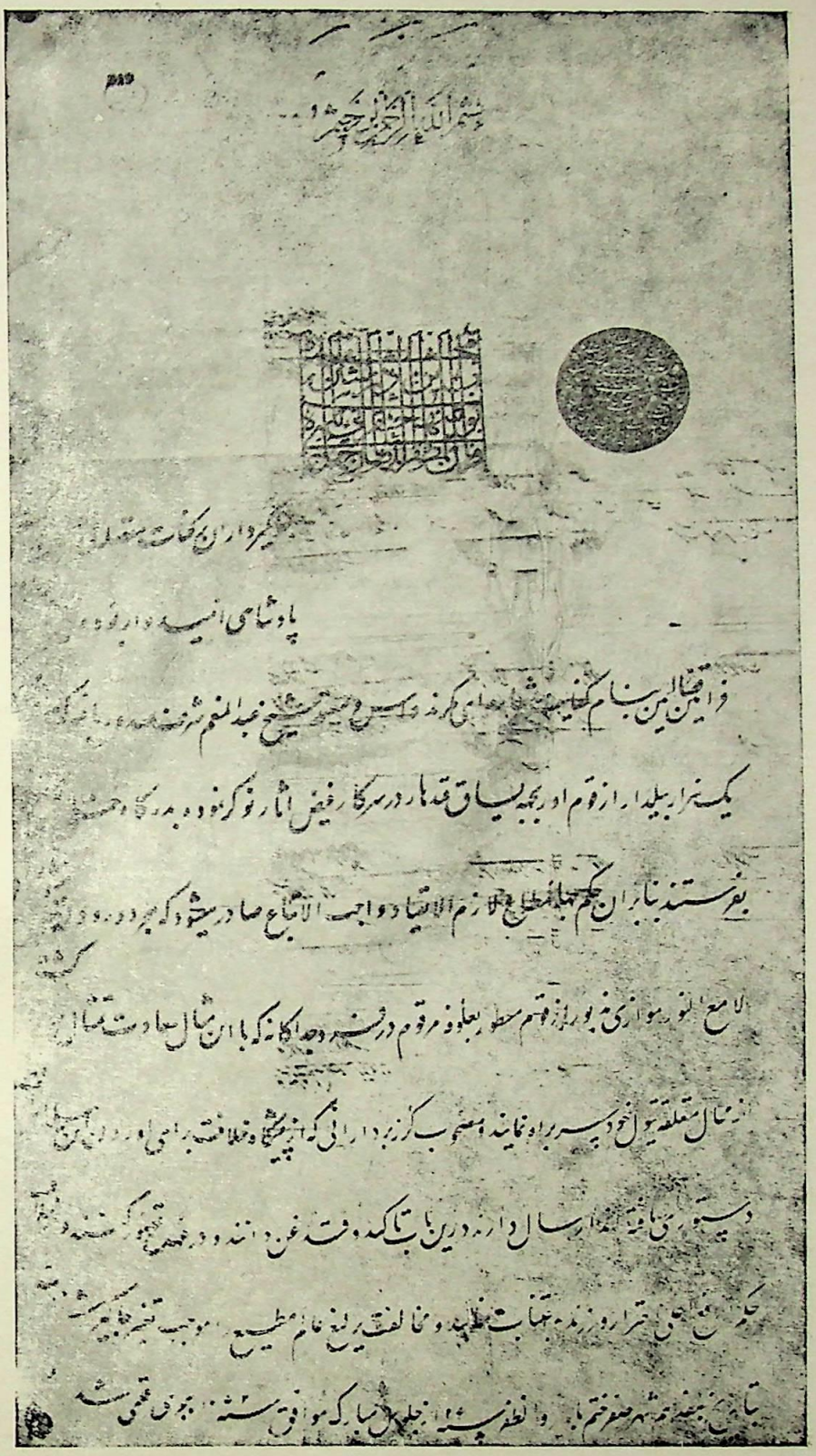
The *Jagirdars* of all the *Parganas*, as detailed in the *Zimn*, should know that two *Farmans* have previously been issued in the name of Rai Makrand Das and Shaikh 'Abdul Mun'im to the effect that one thousand *Beldars* of Urbujh clan of Qandhar shall be employed and sent to the Imperial Court. This Imperial Order, therefore, is being issued that, as soon as, the order is received, the above mentioned number of *Beldars* of the clan, as referred to, along with-their salaries, written on separate roll, as specified in this *Farman* from the concerned *Mahals*, shall be sent. The transit allowances which have been fixed by the Imperial Court to bring those *Beldars* shall be sent. In this respect the command shall be carried out and it shall be considered as a part of their duty. There shall be no opposition to this imperial mandate. Any opposition shall bring the transfer of their Jagirs.

Written on 17th *Safar*, 24 Regnal year, 1063 A. H.

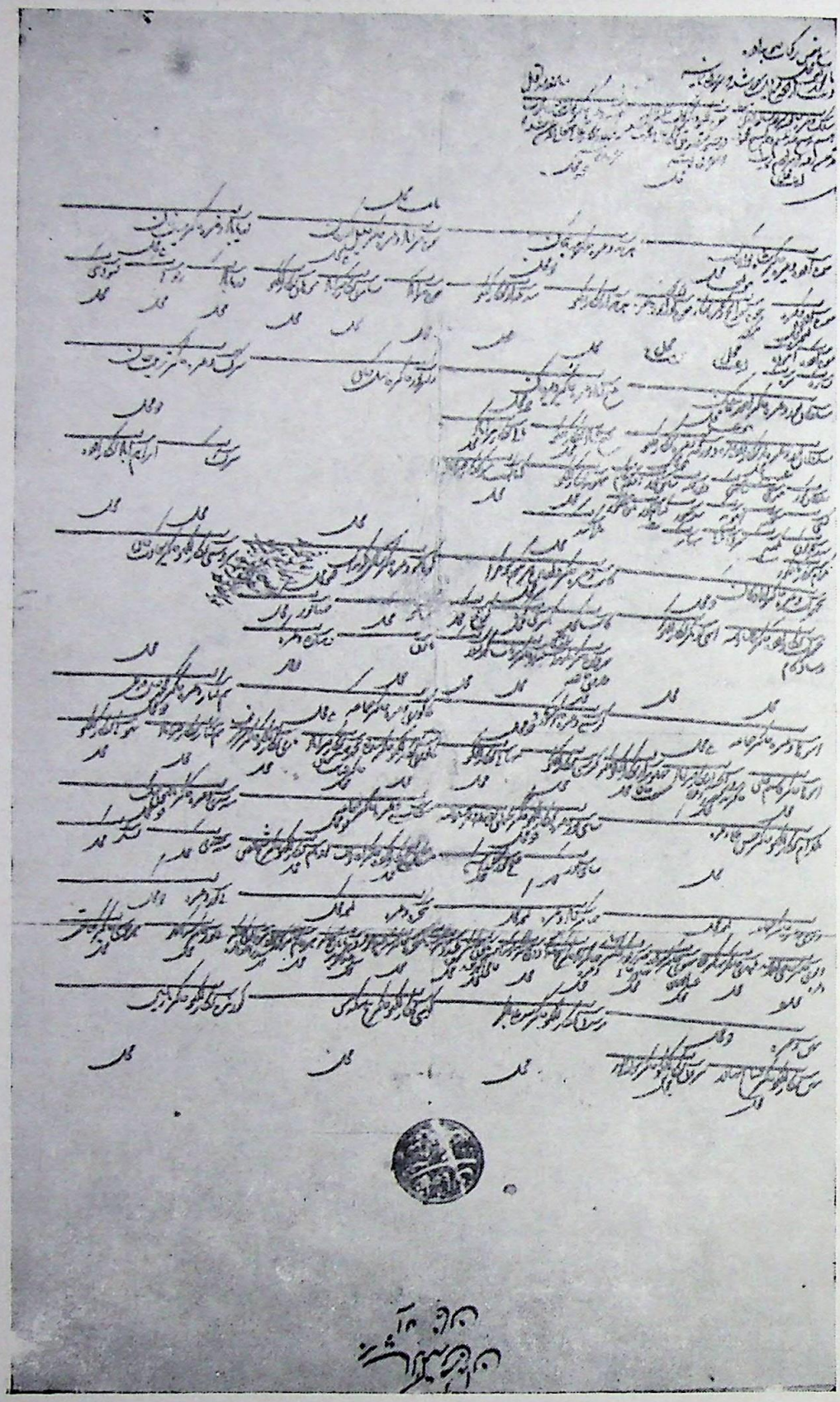
Endorsement on the back—

The *Farman* has been issued through *Risala* of Sa'd-ullah Khan (the grand *Wazir* of Shah Jahan). It also bears the seal of Sa'd-ullah Khan with the following inscription. "*Sa'd-ullah* Khan, *Murid-i-Hazrat* Shah Jahan".

The details of the concerned *Parganas* as referred to in the text of *Farman* have been given elaborately, mentioning the names of the *Jagirdars* and the *Mahals* with location of *Jagir*. The *Jagirdars* have been directed to serve the Emperor by recruiting the *Beldars*.



Document No. XXXI (obverse & reverse)



Notes—There is no usual endorsement of various offices like other *Farmans*. It appears that the *Farman* was an urgent and confidential one and so the usual procedure which delayed the quick despatch was given up.

The *Farman* describes the practical method of recruiting the Beldars for the purpose of some construction work going on in the Capital of Shahjahanabad (Delhi). It tells how the labourers from distant places were required for construction and expenditure of transit had to be borne by the *Jagirdars* individually.

As there is the solitary endorsement of Sa'd-ullah Khan, the grand Wazir of Shah Jahan, the Farman may be categorised as "Bayazi Farman" which is deemed as most important.

XXXII

NISHAN OF PRINCE SHUJA

"*Bismillah-al-rahman-al-rahim*"

(In the name of God, the merciful, the compassionate

(*Tughra* of Emperor's name)

"Ba-Farman (By the Order of) Abdul Muzaffar Shahab-ud-Din Muhammad Sahib Qiran Sani Shah Jahan Badshah Ghazi"

(*Tughra* of the Prince's name)

"Nishan-i-'Ali Muta'ali, Badshahzada Sultan Muhammad Shuja' Bahadur".

(Dated.....?.....) (Seal damaged)
(Size : 67×25 cm.)

The *Nishan* has been issued to Shaikh Shams to the effect that most of the "*Shabkhanaha*" (or Bed Chambers) attached for his use, have, become old and it should be got constructed according to the specification which is commensurate with his status.

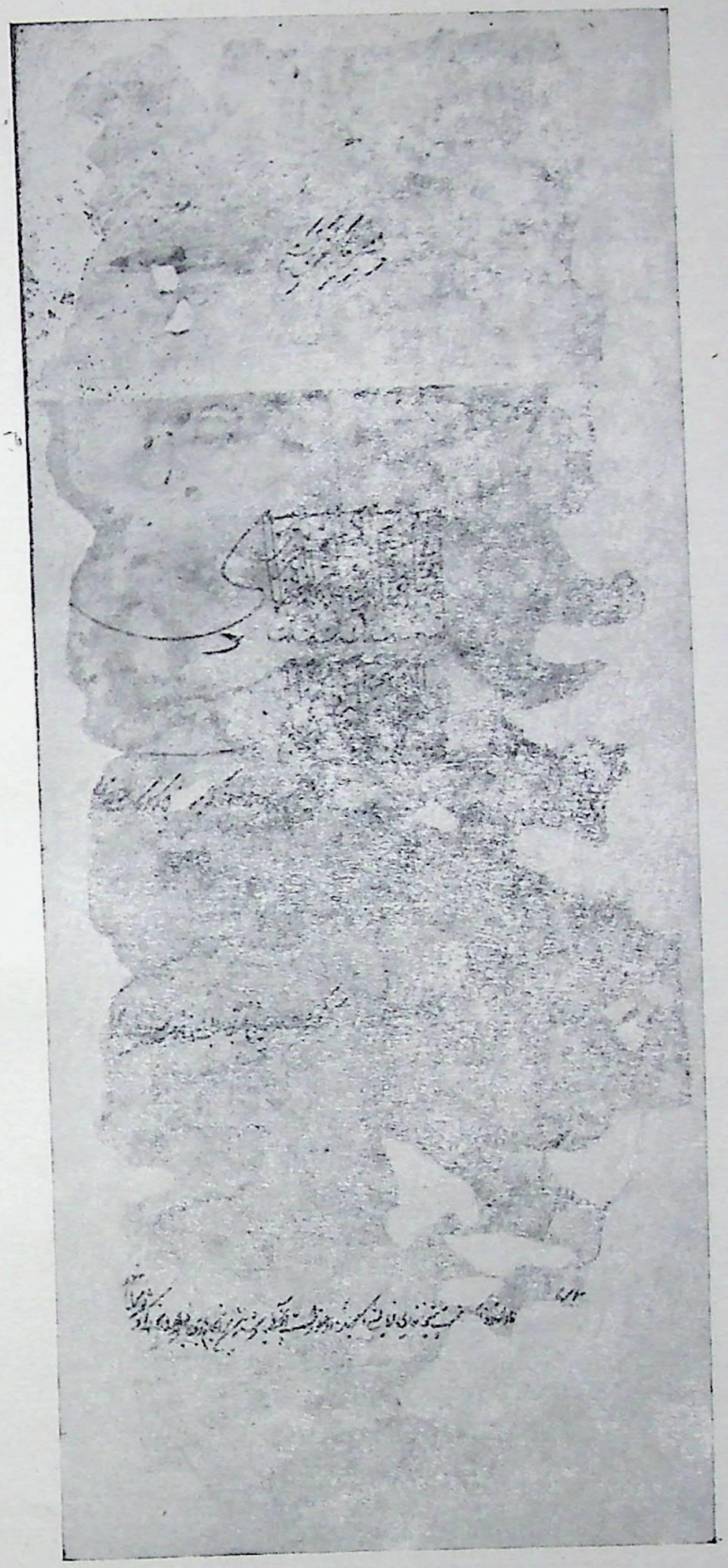
Endorsement on the back—

There is no endorsement of any officer or seal on the back, except the details of the building and measurement of various Chambers. The different apartments of the building have been named as :

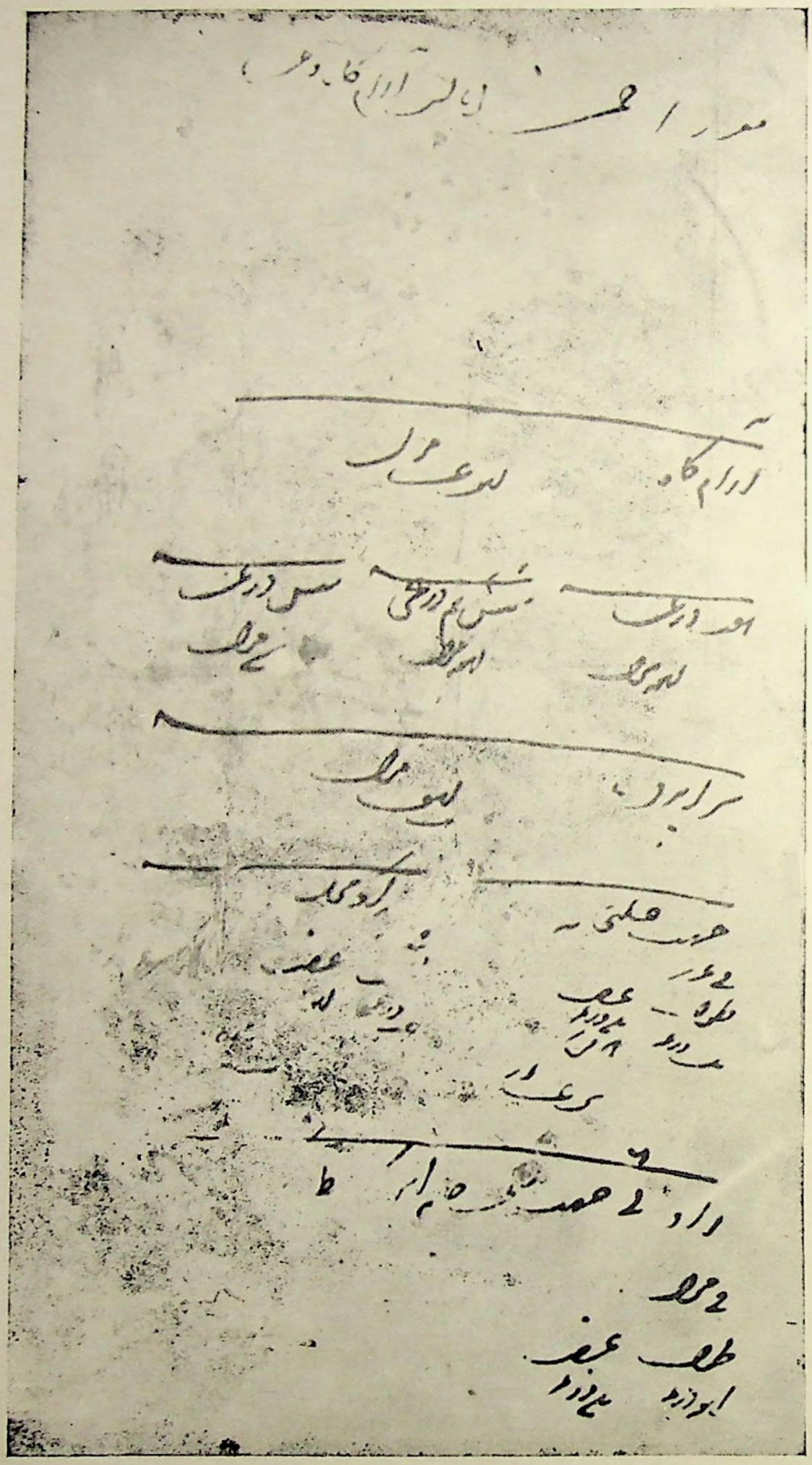
(1) "*Aramgah*" (place of rest or Bed Chamber).
(2) "*Sara parda*" (Apartments for ladies).
(3) "*Ghusulkhana*" (Private audience chamber)

The size of each apartment has been specified separately. Due to damaged edges the complete details of the text are not available.

Notes—The three sides of the *Nishan* have been damaged, rendering substantial portion of the text lost. The specifications given in this *Nishan* show that officials were provided with particular type of state building for their use according to their status.



Document No. XXXII (obverse & reverse)



Document No. XXXII (Obverse & Reverse)

XXXIII

NISHAN OF CROWN PRINCE MUHAMMAD DARA SHIKOH

"*Bismillah-al-rahman-al-rahim*"

(In the name of God, the merciful, the compassionate)

(*Tughra* of Emperor Shah Jahan's name)

"Ba-Farman (By the Order of) Abdul-Muzaffar Shahab-ud-Din, Muhammad Sahib Qiran Sani Shah Jahan Badshah Ghazi"

"(*Tughra* of the Prince)"

Nishan-i-'Ali Shan Shah-i-Buland Iqbal Muhammad Dara Shikoh, Ibn Shah Jahan Badshah Ghazi"

(Seal of—
Shah-i-Buland Iqbal Muhammad Dara Shikoh, Ibn Shah Jahan Badshah Ghazi, 1053 A. H./ 17th Regnal year.)

(Dated 22nd *Jamad* I, 1057 A.H./15th May, 1647 A.D.)
(Size: 84×40 cm.)

The *Nishan* (order) has been issued on representation of Prithipat (Raja of Srinagar-Garhwal) expressing his allegiance to the Empire. The Crown Prince has been extremely gracious in accepting the free expression of obeisance and devotion of the Raja. The Crown Prince assuredly emphasises to confer royal favour and bounty upon him in appreciation of the noble performance of the Raja. Such gesture of obeisance and sincerity shall make him distinguished among his contemporaries and a robe of honour has been conferred upon him (The Raja). The Raja shall feel exalted in its acceptance.

Written on 22nd *Jamad* I, 1057 A. H.

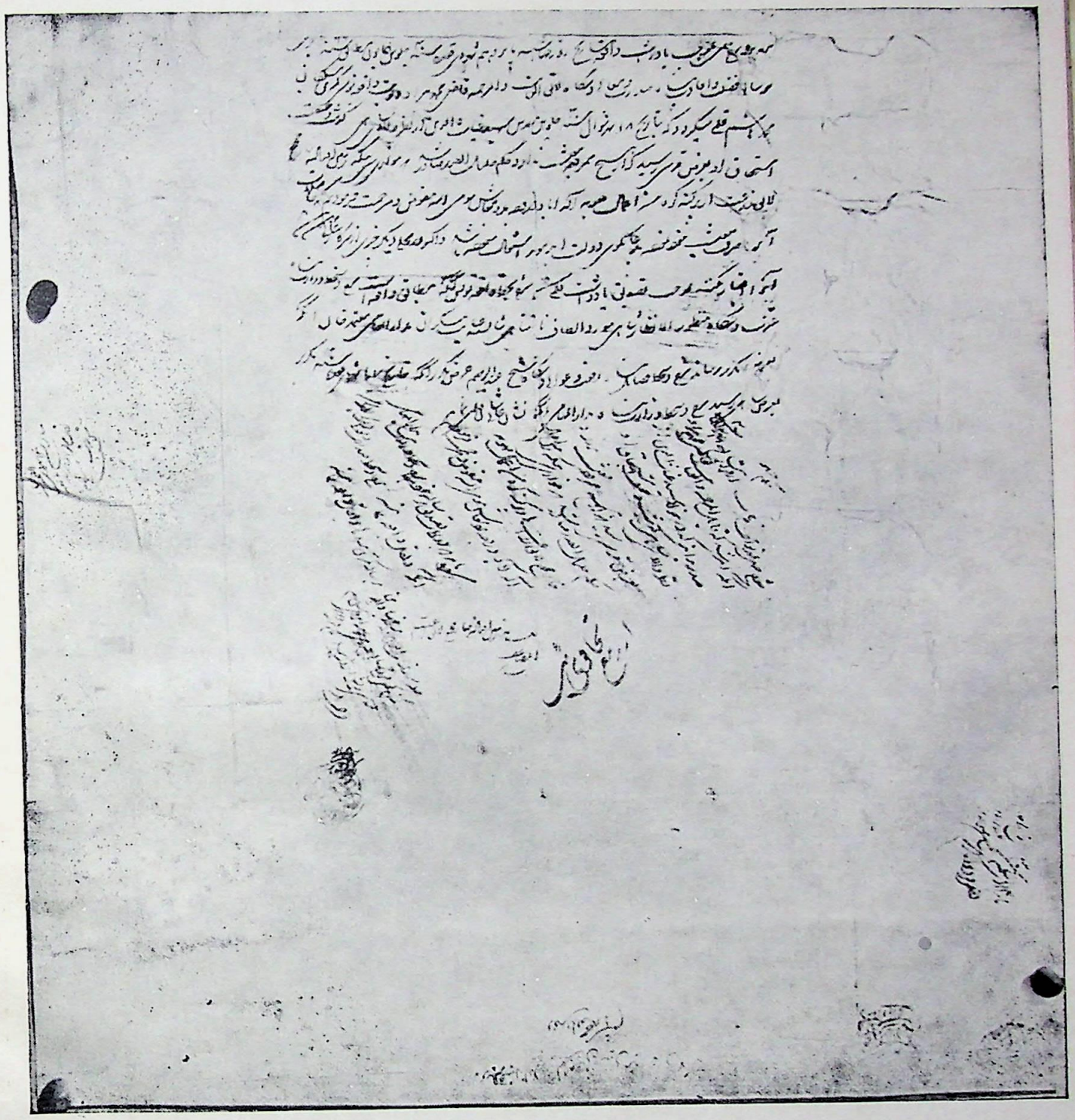
Endorsement on the back—

The *Nishan* has been issued through the *Risala* of Muhammad Afzal. Except the solitary endorsement, there is no other usual endorsement.

Notes—The *Nishan* has been issued by the Crown Prince Dara Shikoh. The issuing of a *Nishan* (order) was mostly done with the prior sanction of the Emperor. The *Nishan* has been issued to uphold the authority of the Crown Prince along with the authority of the Emperor.

The acceptance of sincere representation by (Raja) Pirthipat shows the close relations of the Mughal Emperor with the (Raja) of Srinagar (Garhwal). The Crown Prince has conferred upon him a robe of honour to elevate his position amongst his contemporaries.

The date at the end is given in Arabic Calendar showing the discontinuation of Persian Calendar which had officially been banned by the Emperor.



Document No. XXXIV (obverse & reverse)

XXXIV

NISHAN OF PRINCE DARA SHIKOH

(Tughra of the Emperor's name)

"Ba-Farman (By the order of) Abul-Muzaffar Shahab-ud-Din Muhammad Sahib Qiran Sani Shah Jahan Badshah Ghazi"

(Tughra of Prince Dara Shikoh's name)

"Nishan-i-Ali Shan Shah-i-Buland Iqbal Muhammad Dara Shikoh, Ibn Shah Jahan Badshah Ghazi"

(Seal of Dara Shikoh) Shah-i-Buland Iqbal Muhammad Dara Shikoh, Ibn Shah Jahan Badshah Ghazi, 30 Regnal year 1066 A.H.

(Dated 1066 A.H./1656 A.D.)
(Size: 64×38 cm.)

The *Nishan* has been issued to grant 30 *bighas* of culturable waste land as *Madad-i-ma'ash* to Sayyid Ghayas-ud-Din, in *Pargana* Kara, *Suba* Allahabad. The grantee has been desired to appropriate the produce of each harvest in the year. It has been enjoined upon that the aforesaid land after measuring and demarcating shall be released in favour of the grantee. No kind of tax, whatsoever, shall be realized from the grantee. No *Nishan* or order shall be called for renewal every year.

Written on 5th *Zilhijja*,
30 Regnal year/1066 A. H.

Endorsement on the back—

The *Nishan* has been issued through the *Risala* of *Qazi* Muhammad Murad and the calligraphist Muhammad Hashim. Besides endorsement of

various offices, there are affixed three seals on it, out of which, two are readable, as given below :

(1) Muhammad Mo'tamad Khan, *Banda-i-Shah* Jahan.

(2) Keshava Rai *Band-ia-Dargah*.

There is the usual endorsement of *Zimn* as well.

Notes—Like other *Madad-i-ma'ash* grants this *Nishan* also confers the grant. It has been issued in the 30th Regnal year of Emperor Shah Jahan and as such it may be among the few *Nishans* granted by Prince Dara Shikoh during the last year of Emperor Shah Jahan's reign.

XXXV

FARMAN OF EMPEROR AURANGZEB

"*Bismillah-al-rahman-a-lrahim*"

(In the name of God, the merciful, the compassionate)

(*Tughra* of Emperor's name)

"Famran of Abul Muzaffar Muhi-ud-Din Muhammad Aurangzeb Bahadur 'Alamgir Badshah Ghazi"

(Seal of—
Emperor Aurangzeb)
(damaged)

(Dated 1070 A.H./1659 A. D.)
(Size : 105×51 cm.)

The *Farman* has been issued in the name of Sayyid Anwar that Fathullah, Ishaq, Abul Barkat, Ja'far and others, the residents of *Pargana* Sadrpur, *Sarkar* Khairabad, *Suba* Avadh have arrived in person to the Imperial Court for lodging a complaint to the Emperor against the highhandedness of Lachhmin (Lakshmi) Narain and other *Chaudharies* ; Siyam (Shyam) and other *Qanungos* of the above mentioned *Parganas* ; Sumer Singh the *Zamindar* of Babhnauti and other persons whose names have been recorded in the *Zimn* who, due to their short-sightedness, have rebelled with a band of *Sawars* and sepoys. They have set fire to the above mentioned *Qasba* and some other villages. The mosques, the graves and havelis of the residents have been demolished. Most of the residents of that *Pargana* have been killed and arrested. A cash of Rupees 8,213 ; Rs.6,376 heads of cattle ; grains and other valuables of the residents of the place have been plundered and carried away. Accordingly the plaintiffs have produced two *Mahzars* with the signatures and seals of the inhabitants and nobles of that *Pargana*. Consequently the Imperial mandate has been issued that a thorough investigation, to find out the realities with all proofs, shall be made according to the canons of sacred laws (*Shar'*). Whatever the above mentioned plunderers have looted away, the belongings of the plaintiffs and other residents of the place, should be returned to the rightful owners. The malefactors should be given severe punishments for their misdeeds. Regarding the act of destroying the mosques,

graves and *havelies*; killing and arresting the residents, the decision of the *Qazi* of that place should be made according to the sacred Laws (*Shar'*). Such a strong action should be taken against the malefactors that none should ever dare to commit such crimes in future. As a result of these steps, the public may live in tranquillity and remain busy in their professions free from any fear. The plaintiffs shall not come again to the Imperial Court for seeking Justice. In this respect the command must be carried out with all the cautiousness.

Written on 28th *Ziqa'd*, 3rd Regnal year.

Endorsement on the back—

On back of the *Farman*, there is no endorsement of the offices or officers as commonly found in other *Farmans*.

In the *Zimn* the names of the plunderers have been recorded indicating their status and the places of their Jagirs. These plunderers were responsible for atrocities committed on the villagers.

The following names have been detailed in the *Zimn*.

(*a*) Lachchmin (Lakshmi) Narain, Roop, Jahni, Maniyar the *Chaudharis*.

(*b*) Siyam (Shyam) Behari, the *Qanungos* of *Pargana*.....

(*c*) Arjun, Sumer Singh, the *Zamindars* of *Pargana* Silak.

(*d*) Narand, Daulat, Jhanjhar, Harbans, the *Zamindars* of *Pargana* Biswan.

(*e*) Dharm Vir, Ugra Sen, the *Zamindars* of *Pargana* Pasra.

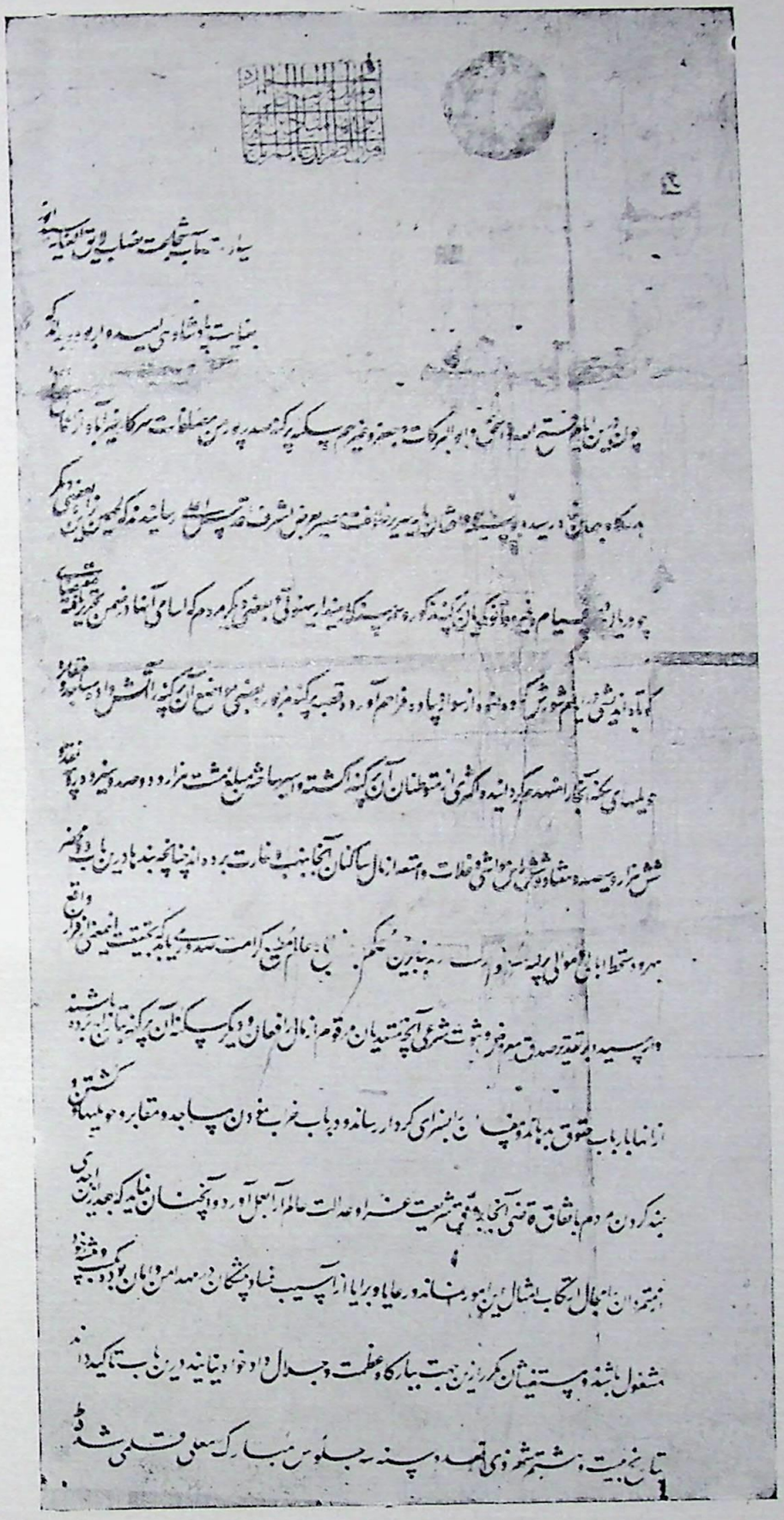
(*f*) Haldeo, Chhatri, Deo Rai, *Zamindars* of *Pargana* Laharpur.

(*g*) Gopal, Kanahiyan and Kewala.....

The above mentioned persons have been involved in the incident.

Below the list of the persons' names a solitary and unusual writing appears on a joint in the original *Farman*. Being a lengthy *Farman* in the lower half another sheet of paper has been attached and pasted to complete the full text of the *Farman*. At this very joint a word "*Sahhahal-Wasl*" (or attached properly) has been written.

Notes—Most of the *Farmans* have been found issued with the endorsement and seal of the grand *Wazir* and other officers. This *Farman* is first of its kind bearing no seal or endorsement of the *Wazir* or any of the officers. This may be concluded that even without perusal or endorsement of the grand *Wazir* this *Farman* has been issued.



Document No. XXXV (obverse & reverse)

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As the issue of *Farman* was an urgent matter, it has directly been sent to the official concerned.

The *Farman* was issued on the representation of two groups of people who had appealed to the Emperor for redress of their grievances. The direct appeal of plaintiffs is significant from this point of view that they could not feel secure at the hands of the local administration. The details of the incident were conveyed to the Emperor in the form of a representation (*Mahzar*), bearing the collective testimony of local residents. Such type of representation to invite the attention of the Emperor was in practice during the Mughal period.

The Emperor, having known the facts, has issued instructions where in much stress has been made for a thorough enquiry to investigate the truth ; return of the looted articles to the real owners and severe punishment for demolishing of the buildings. A stern warning has been issued for no recurrence of such crimes in future. The local *Qazi* (Judge) has been instructed to deal with the malefactors according to the clear principles of sacred law (*Shar'*).

This *Farman* is of great historical value, as it shows a wide spread rising of the people of a large area spread over a few *Parganas* of the district of Khairabad (Sitapur) within a year of Aurangzeb's accession. It has not come to the notice of historians so far.

XXXVI

FARMAN OF EMPEROR AURANGZEB

"*Bismillah-al-rahman-al-rahim*"

(In the name of God, the merciful, the compassionate)

(*Tughra*)

"Farman of Abuzzafar Muhi-ud-Din Muhammad Aurangzeb Bahadur 'Alamgir Badshah Ghazi"

(Dated 1073 A.H./1662 A.D.)
(Size : 88×47 cm.)

(Round seal of – Emperor Aurangzeb)

Exalted amongst the nobles, Prithi Singh, the Raja of Srinagar, having the hopes of benign favours, should know that recently Medni Singh, the son of (Raja Prithi Singh) has passed away. He (the Raja) should have all patience and toleration. A robe of honour having been awarded to him, for conferring favours and making him distinguished, is hereby sent, along with the *Farman*. It has been enjoined that he (the Raja) should be thankful to the Emperor and be always firm in adopting the right path of obedience and submission. The prosperity of the Empire shall be considered by him, the best means for fulfilling his hopes and desires and welfare of his present and future.

Written on 16th *Jamad* I,
6th Regnal year.

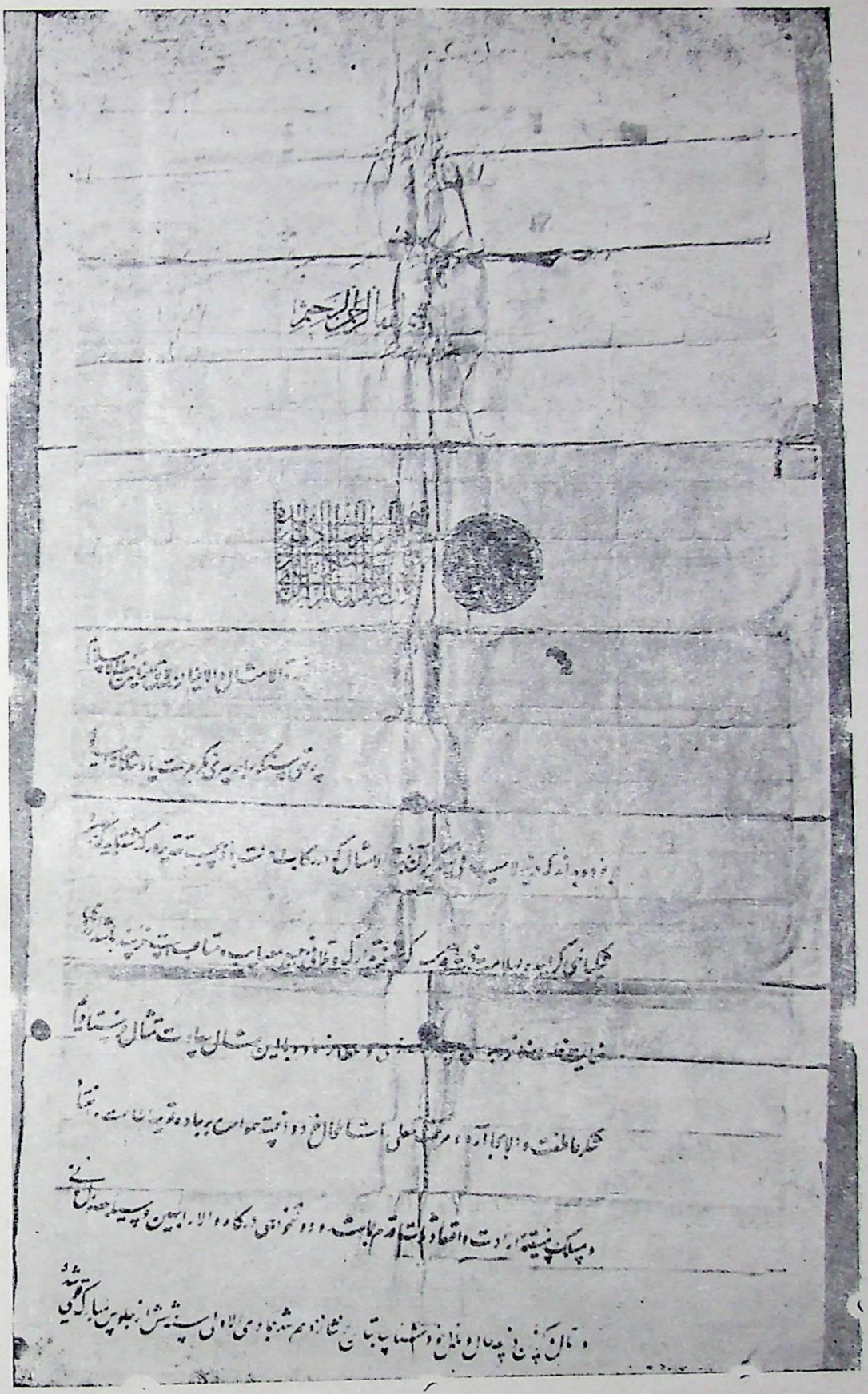
Endorsement on the back—

The *Farman* has been issued through the *Risala* of Prince Muhammad Mu'azzam. There is only one seal affixed on it bearing the following inscription :

"Muhammad Mu'azzam *Ibn*-i-'Alamgir Badshah Ghazi—1071 A.H."

Notes—The absence of usual endorsement shows that such *Farmans* were not required to pass through various offices to get it endorsed by the officials contrary to *Madad-i-Ma'ash Farmans*. These particular type of *Farmans* were sent through special messengers.

This *Farman* is of great value, as it shows Aurangzeb's personal relations with a notable Hindu Chief in the early years of his reign.



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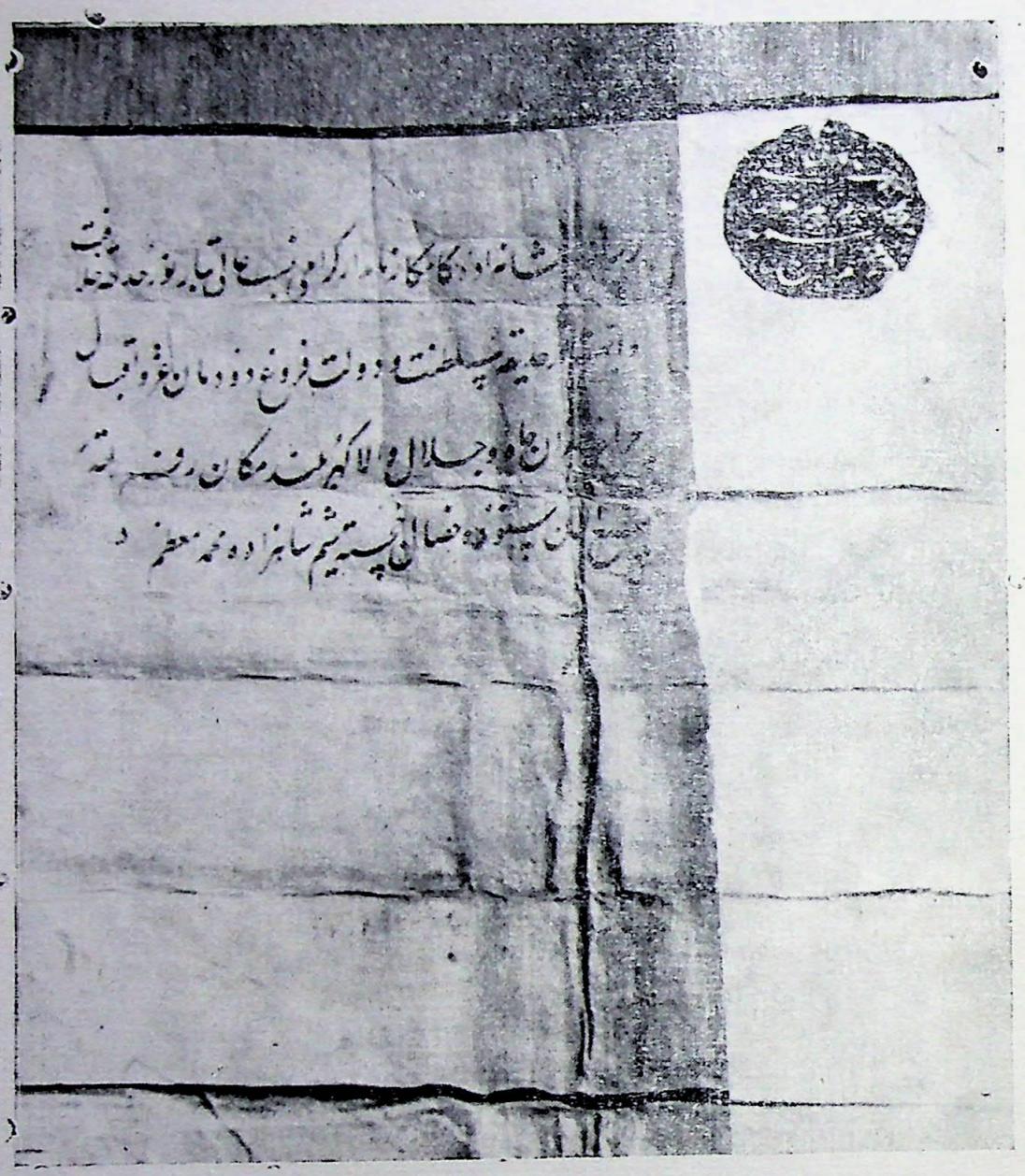

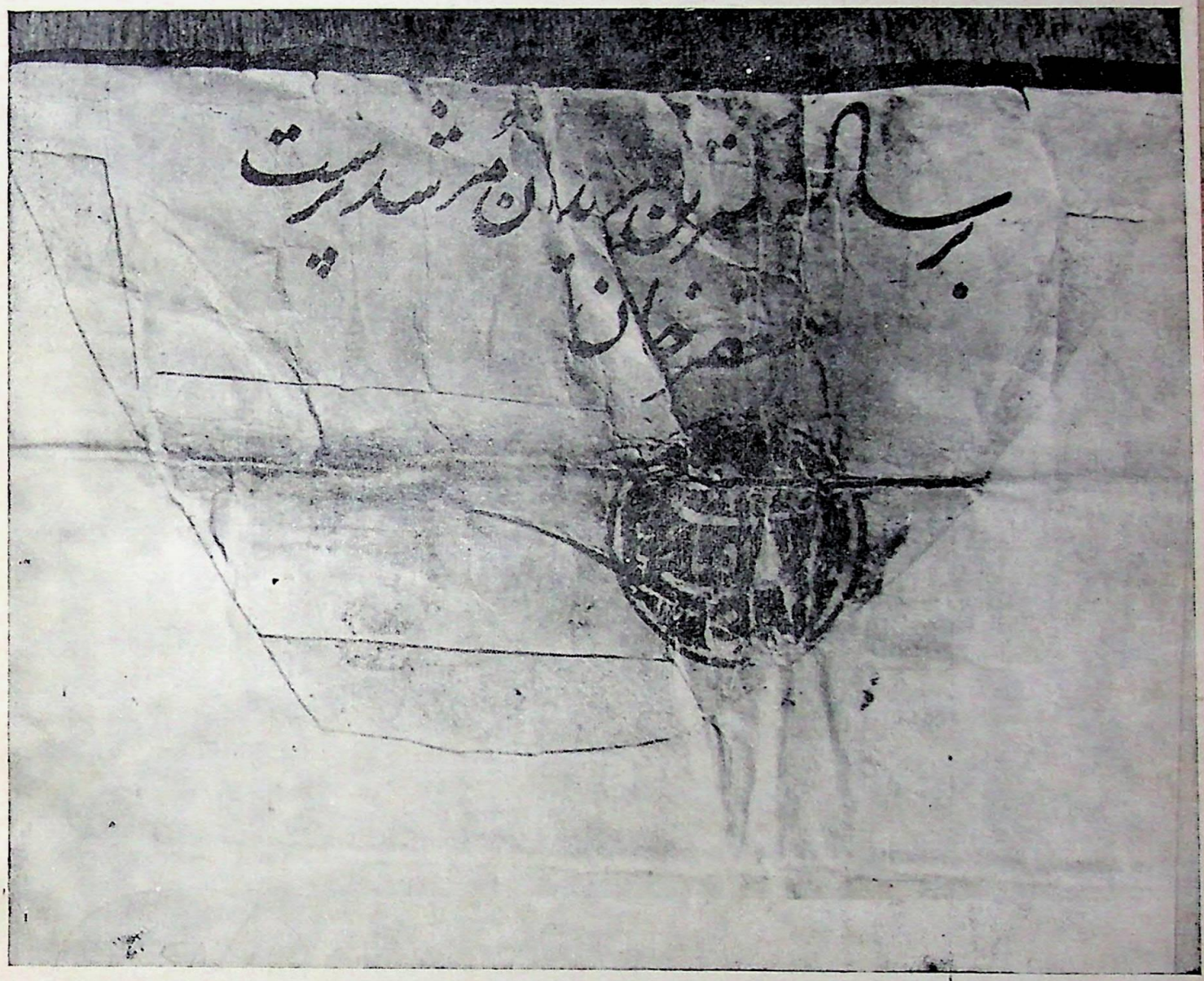

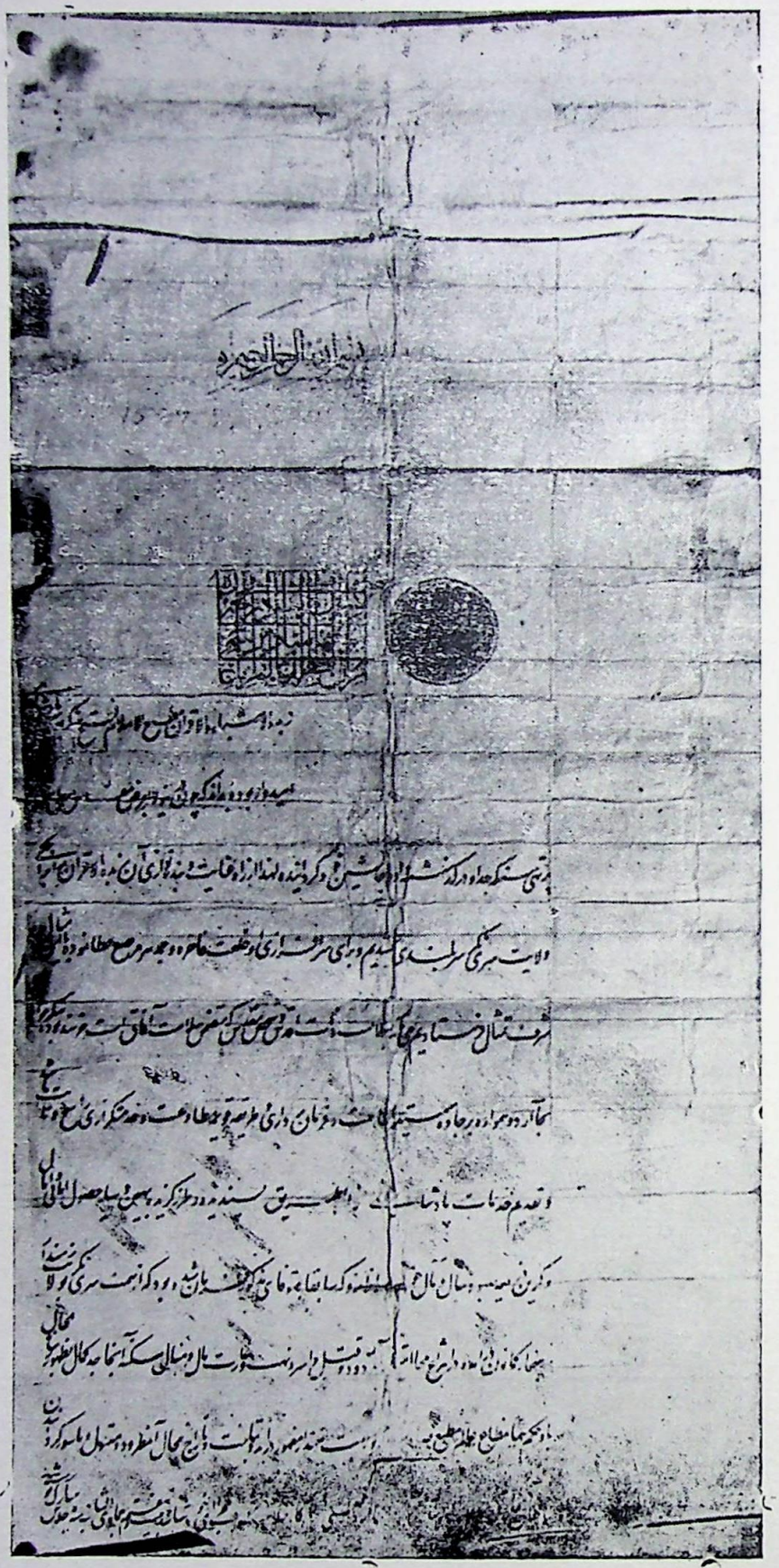

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XXXVII

FARMAN OF EMPEROR AURANGZEB

"Bismillah-al-rahman-al-rahim"

(In the name of God, the merciful, the compassionate)

(*Tughra*)

"Farman of Abuzzafar Muhi-ud-Din Muhammad Aurangzeb 'Alamgir Bahadur Badshah Ghazi"

(Dated 1075 A.H./1665 A. D.)
(Size: 90×45 cm.)

(Round seal of—
Emperor Aurangzeb
4th Regnal year 1072 A.H.)

Raja Fath Singh, having the hopes for benign favours should know that recently the news of the death of (Raja) Prithi Singh, his grandfather has been delivered to the Imperial Court and his nomination as the successor to the deceased. Therefore he is declared by the Emperor, the Raja of the Country of Srinagar. For elevating his position a robe of honour and a dagger studded with jewels, awarded to him, are hereby sent, along with this *Farman*. He (the Raja) should be grateful for the benign favours and always be firm in adopting the right path of obedience and services. The performance of Imperial Services, in best possible manners, should be deemed by him the best means for fulfilling his hopes and desires and the welfare of his present and future. As a Farman has previously been issued to the deceased to march on the *Zamindar* of Kumaun from the side of Srinagar to fight for his *Mahals* ; kill and plunder the area to the maximum, it has further been enjoined upon him to enter the country of that refractory *Zamindar* for plundering and capturing his *Mahals*. This act will make him a favourite of the Empire.

Written on 27th *Jamad* II, 8th Regnal year.

Endorsement on the back —

There is a solitary endorsement and the seal of Ja'far Khan as given below:

"Issued at the *Risala* of Jafar Khan"

The seal bears the inscription as follows :

"Jafar Khan *Banda*-i-'Alamgir Badshah".

Notes—Being a "*Bayazi Farman*" it has been sent secretly to the addressee. The historical value of this Farman lies in the fact that it gives an indication of Aurangzeb's policy towards the rebellious region of Kumaun. The Emperor made use of the services of the Raja of Srinagar (Garhwal), against to the ruler of Kumaun.

XXXVIII

FARMAN OF EMPEROR AURANGZEB

"*Bismillah-al-rahman-al-rahim*"
(In the name of God, the merciful, the compassionate)

(*Tughra*)
"Farman of Abuzzafar Muhi-ud-Din Muhammad Aurangzeb Bahadur 'Alamgir Badshah Ghazi"

(Dated 1077 A.H./1666 A.D.)
(Size: 85 × 11 cm.)

(Square seal of—
Emperor Aurangzeb)

The *Farman* has been issued to grant 100 *bighas* of land in (*Pargana* Mohan, *Sarkar* Lucknow) *Suba* Avadh, as Madad-i-ma'ash to Musammat Shahi and others. The grantees have made a request that they have been enjoying 150 *bighas* of old grant. It has been enjoined that the grantees shall appropriate the produce of the year for their livelihood. It has further been enjoined that the officials concerned shall release the abovementioned land in favour of the grantees. No kind of tax, whatsoever, shall be realized from the land. They shall not be called for renewal of the *Sanad* every year.

Written on 8th *Muharram*, 10th Regnal year.

Endorsement on the back—

The *Farman* has been issued through the *Risala* of 'Abid Khan and the calligraphist Muhammad Rafi'.

There are three seals affixed on it but only two read as given below—

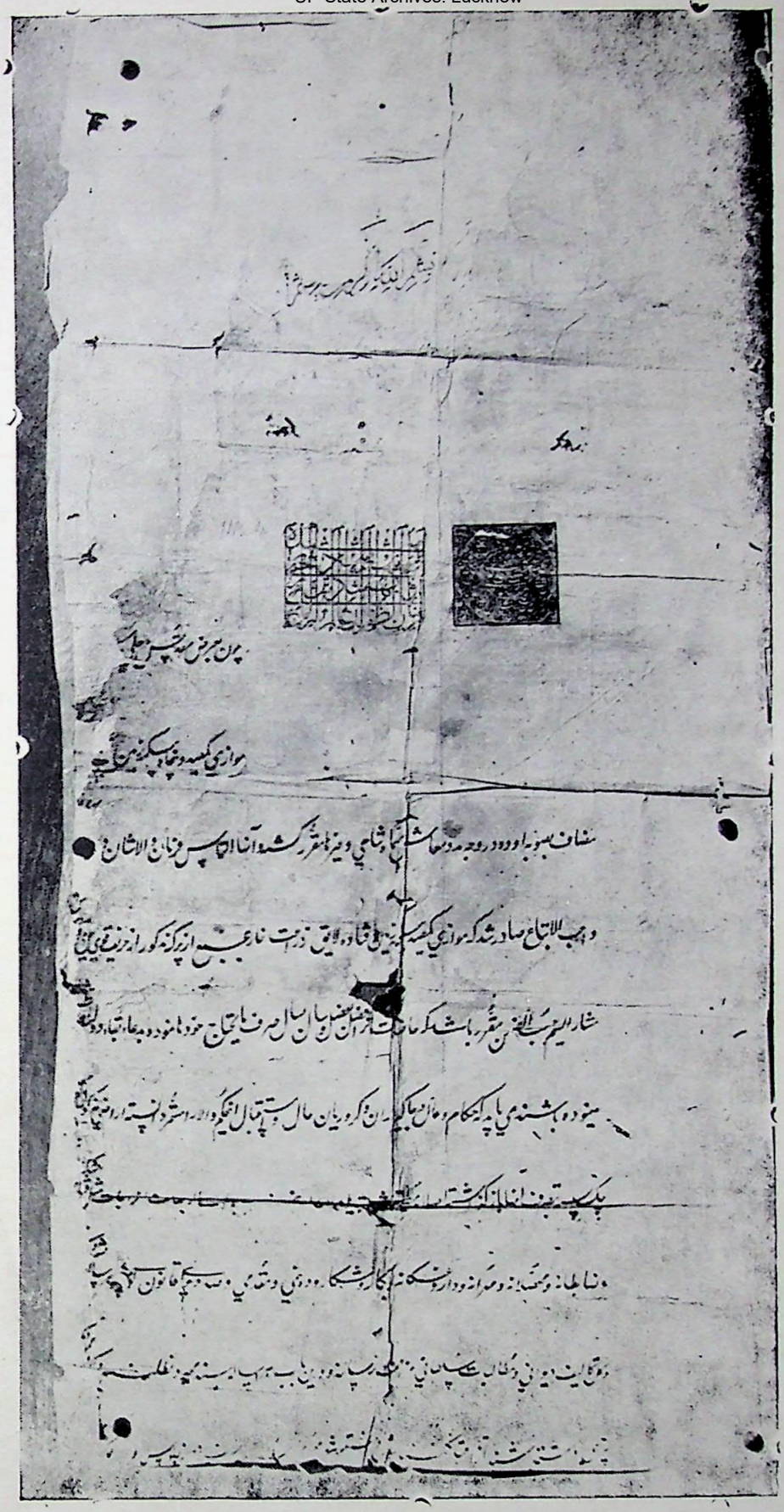
(1) (*a*) "Razvi Khan Bukhari, *Sadr-us-Sudoor-i-Alamgir* Badshah", Around the seal there is a Quranic verse, as given below:

(*b*) "*Rabbishrah-li sadri wa-yassir-li-amri wahlul uqdatam min lisani yafqahoo qauli*" which is rendered, as below:

"O God put courage into my heart, make my task easy, free my tongue from its impediment that men may understand my speech."

(2) "Shive Datt, *Ghulam-i-'*Alamgir Badshah 1071."

There is usual endorsement of the *Zimn* and the 100 *bighas* of land has been divided amongst the ladies.



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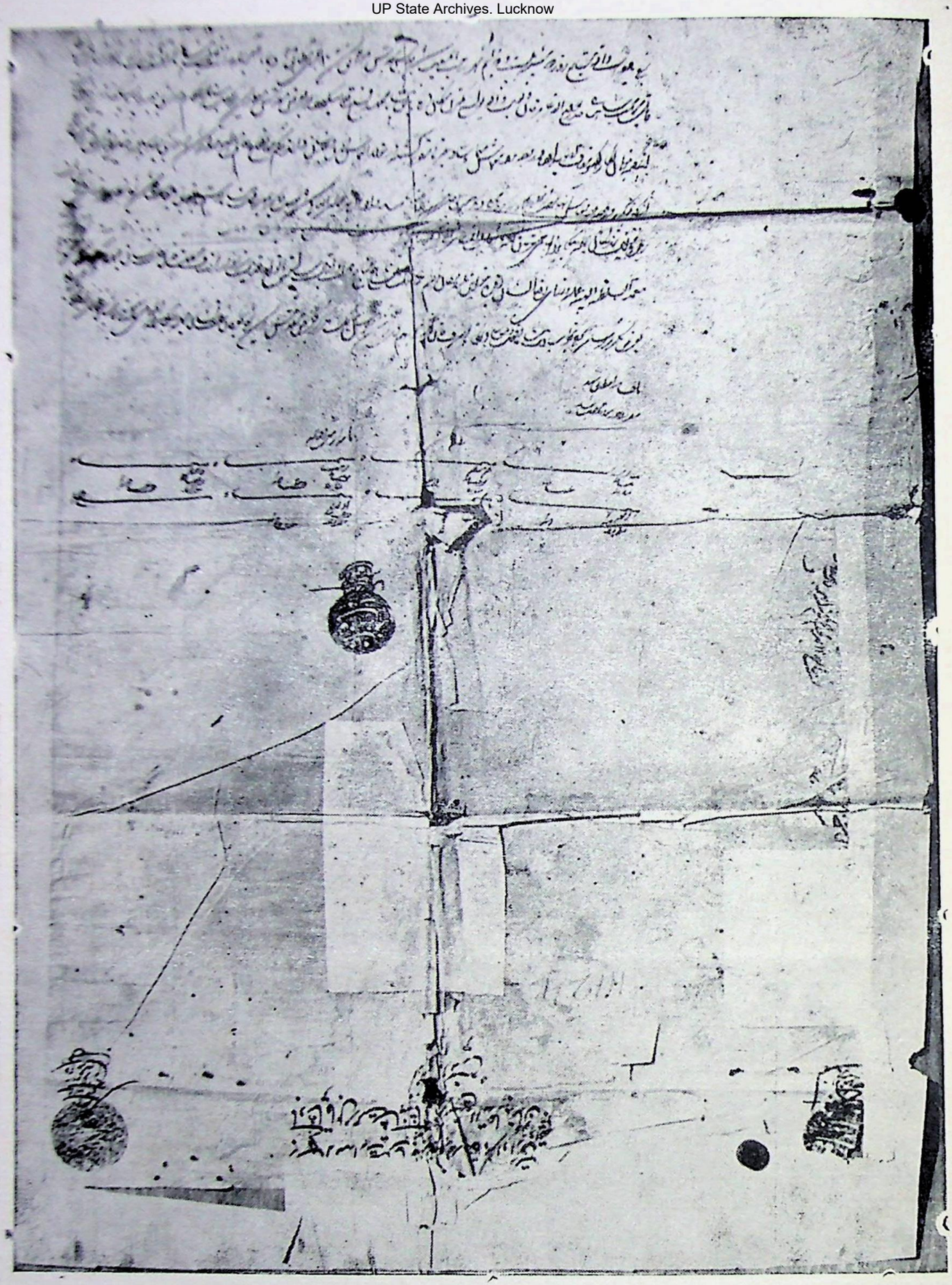


It has also been recorded that according to the (old) *Sanad* 150 *bighas* were granted but now only 100 *bighas* have been given. The division of the new grant has been specified against the old grants as given below:

	Old grant	New grant
(1) The above mentioned grantee ..	30 *bighas*	20 *bighas*
(2) Musammat Umm-i-Salma	23 ,,	15 ,,
(3) Musammat Zainab	23 ,,	15 ,,
(4) Musammat Fazila	23 ,,	15 ,,
(5) Musammat Rabia	23 ,,	15 ,,
(6) (Damaged)	.. ..	.. ..
(7) Musammat Auliya	23 ,,	15 ,,

Notes—The above specified endorsement of the *Farman* shows that according to a previous *Farman* 150 *bighas* were granted to the grantee but in this *Farman* the grant has been reduced to 100 *bighas*, thus discontinuing a grant of 50 *bighas* of land without assigning any reason. It is also worth noticeable that all the seven grantees are ladies and they might have been members of a single family.

XXXIX

FARMAN OF EMPEROR AURANGZEB

"Bismillah-al-rahman-al-rahim"

(In the name of God, the merciful, the compassionate)

(*Tughra of Quranic verse*)

"Ati-ullah,
wa atiur-rasul,
wa-ulil amr-i minkum"

(Obey *Allah* and the Prophet and those in authority among you)

(Square seal of—
"Abuz-zafar Muhi-ud-Din
Muhammad 'Alamgir
Badshah Ghazi,
San 1048 A. H."

(Dated 1087 A. H./1676 A. D.)
(Size: 72 × 43 cm.)

The *Farman* has been issued to grant 15 *bighas* of culturable waste land in *Pargana* Salwan, *Sarkar* Manikpur, *Suba* Allahabad, as *Madad-i-ma'ash*, to Shaikh Abdus-Salam and his sons, as detailed in the *Zimn*. It has been enjoined that the grantees shall appropriate the produce for their livelihood and pray for the perpetuation of the Empire. The officials concerned, after measuring and demarcating the land, shall release the abovementioned land in favour of the grantees. No change shall be effected in the original grant and no kind of tax, whatsoever, shall be realized from them. In this regard, the renewal of the document shall not be called for annually.

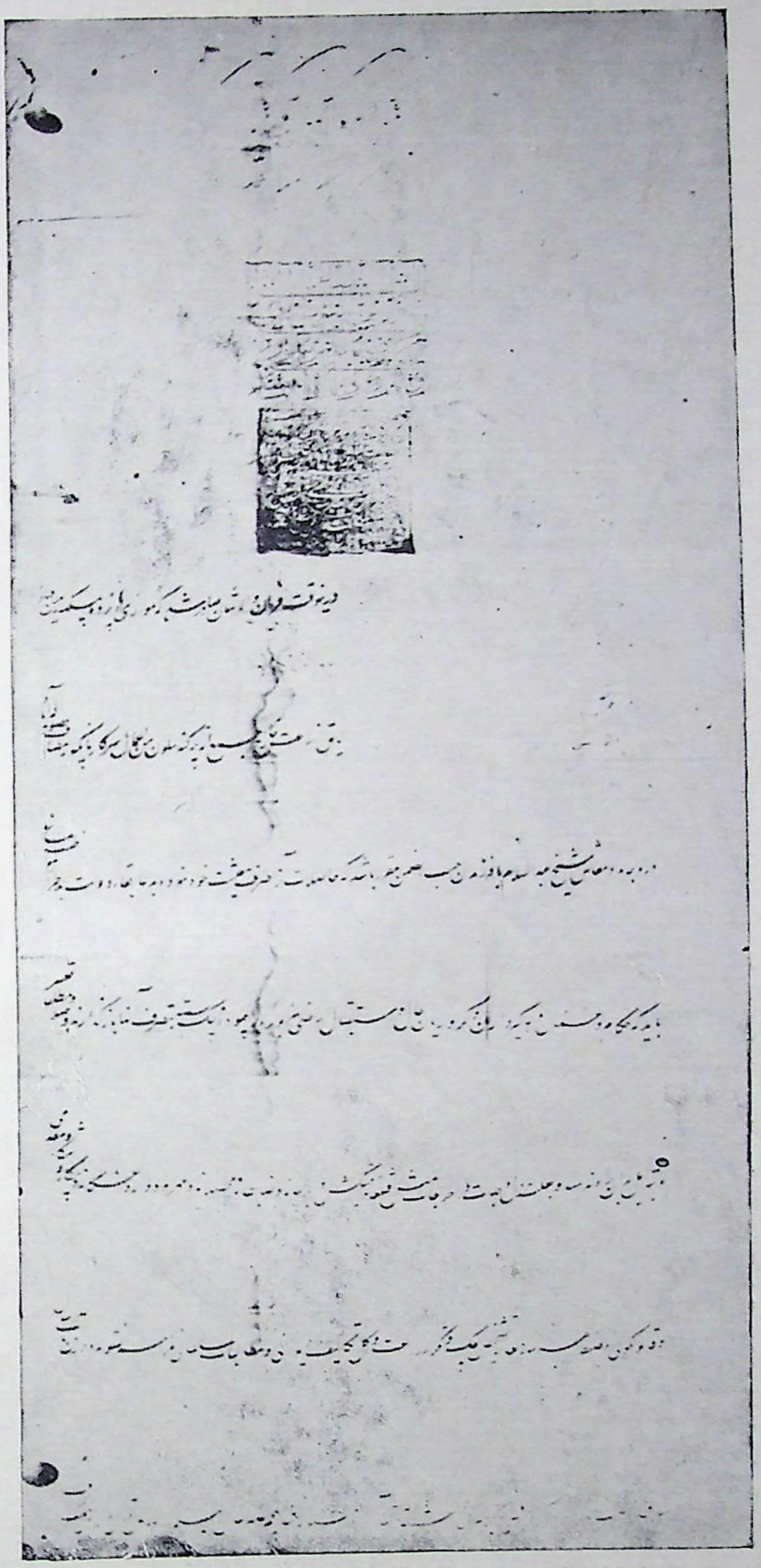
Written on 5th *Safar*, 20th Regnal year.

Endorsement on the back—

The *Farman* has been issued through the *Risala* of Razvi Khan, *Sadr-us-Sudoor* and the calligraphist Habib-ullah. There are four seals readable as follows:

(1) "Razvi Khan Bukhari, *Sadr-us-Sudoor*-i-Badshah 'Alamgir, 1077 A. H." and around it an Arabic verse finds place as given below:

"Rabbishrahli-Sadri, wa yassir-liamri, wahlul uqdatam-min lisani, yafqahoo qauli" which may be rendered as "O Lord, put courage into my heart and make my task easy, free my tongue from its impediment that men may understand my speech".



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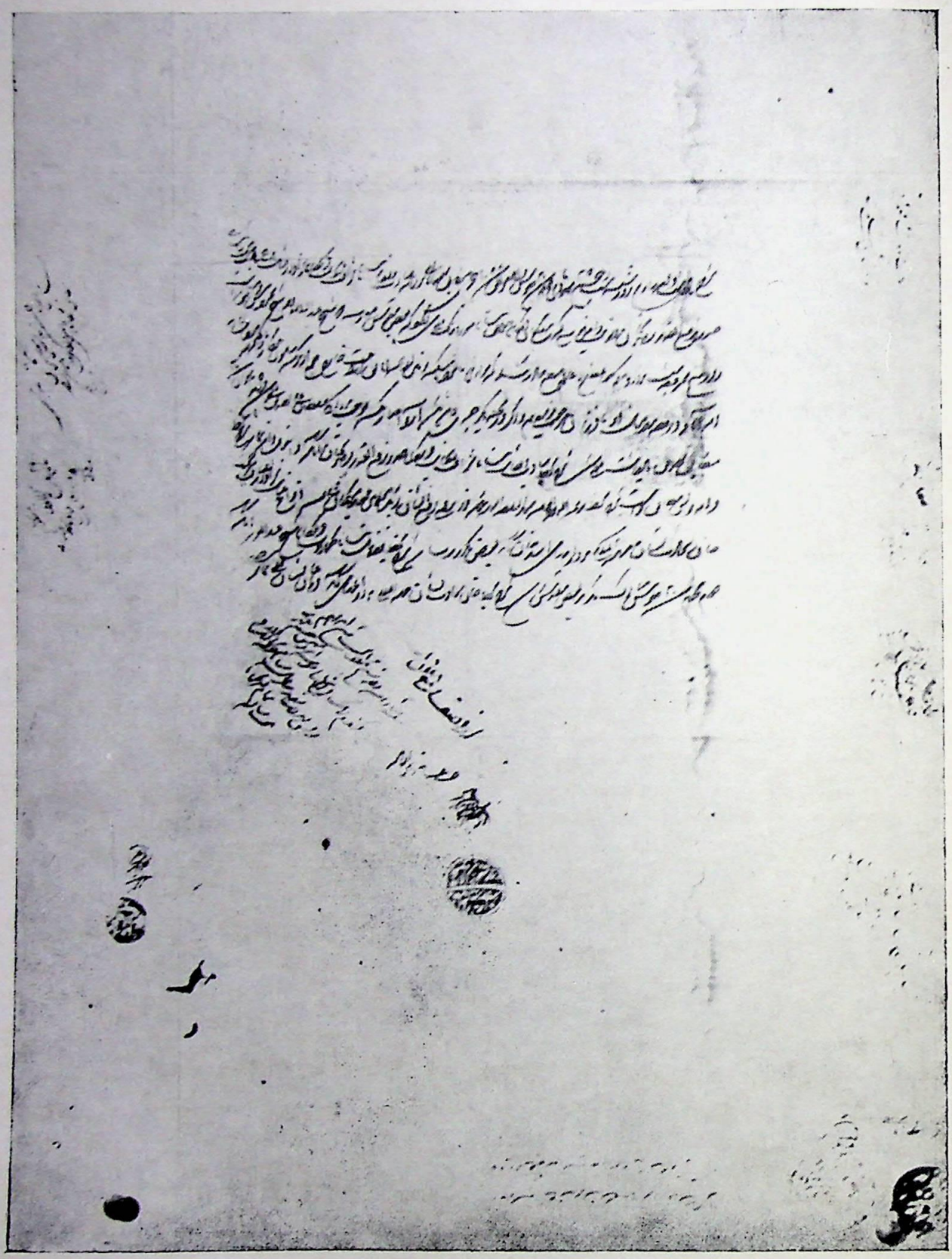


(2) "Asad Khan (The Prime Minister of Aurangzeb), *murid*-i-Shah 'Alamgir, 1082 A. H."

(3) " 'Abdur-rahim, 'Alamgir Shahi, 1084 A. H."

(4) " 'Abduhu Muhammad Isma'il, 1082 A. H."

On the margin, at the proper places, there are several endorsements of the various offices, through which the *Farman* passed .

There is an usual endorsement of the *Zimn*.

Notes—Unlike other *Farmans* of Emperor Aurangzeb in this *Farman* " *Ati-ullah, wa-ati-ur-rasul, wa-ulil amri-minkum*" a phrase from *Quran* has also been substituted for the *Tughra* of Emperor's name.

XL

FARMAN OF EMPEROR AURANGZEB

"Bismillah-al-rahman-al-rahim"

(In the name of God, the merciful, the compassionate)

(*Tughra* of Quranic verse)

"Ati-ullah wa
atiur-rasul, wa
ulil amr-i-minkum"

(Obey *Allah* and the Prophet and those in authority among you)

(Square seal of—
Emperor Aurangzeb,
12th Regnal year, 1080 A. H.)

(Dated 1088 A. H./1677 A. D.)
(Size: 84×48 cm.)

The *Farman* has been issued to grant 100 *bighas* of culturable waste land from *Pargana* Mangloor, *Sarkar* Saharanpur, *Suba* of the capital of Shah Jahanabad, as *Madad-i-ma'ash* to Musammat Zahra and others. The grantees shall appropriate the produce for their livelihood and pray for the perpetuation of the Empire. It has been enjoined that the officials concerned, after measuring and demarcating the land, shall release the same in favour of the grantees without effecting any change. No kind of tax shall be realized from them and it shall be treated free from all imperial dues. In this regard, the *Farman* shall not be called for renewal every year.

Written on 26th *Rabi'*, I, 21st Regnal year.

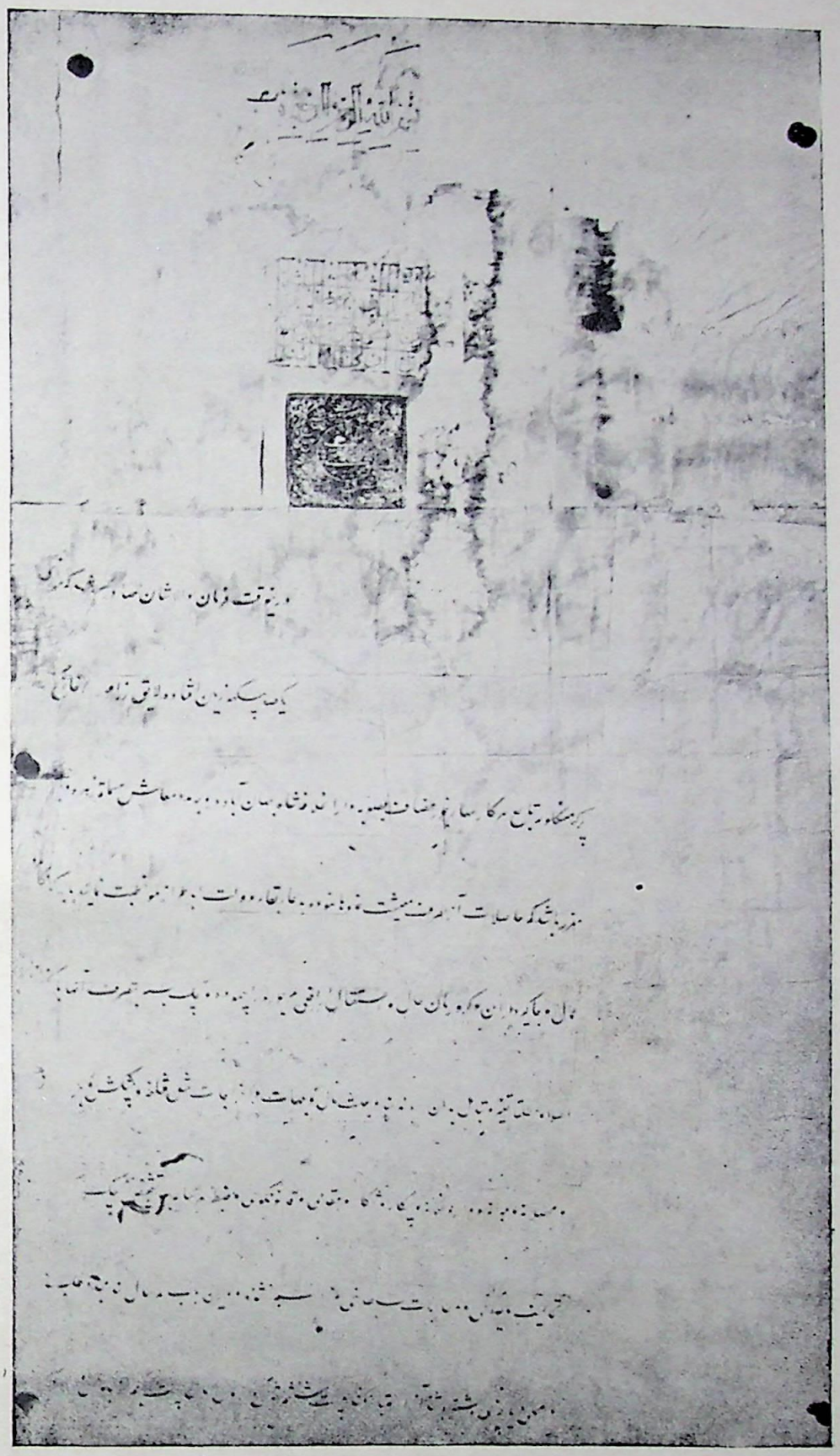
Endorsement on the back—

The *Farman* has been issued through the *Risala* of Razvi Khan, *Sadr-us-Sudoor* and the calligraphist Habibullah.

There are four seals affixed on it and they read as follows :

(1) "Razvi Khan Bukhari, *Sadr-us-Sudoor*-i-Badshah-i-'Alamgir." Around the above content a Quranic verse has been written.

(2) "Asad Khan, *Murid*-i-Shah 'Alamgir."



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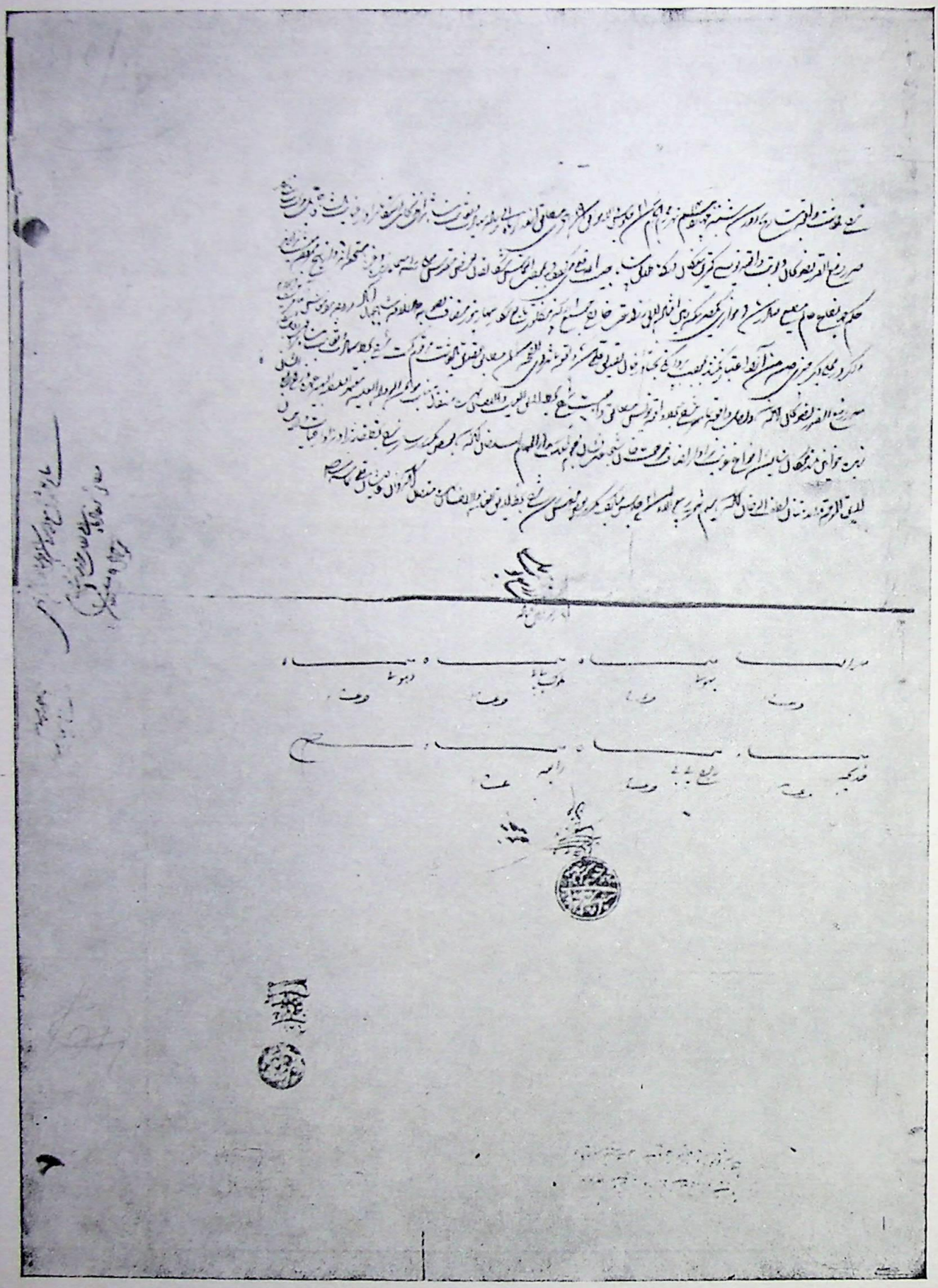


(3) "'Abdur-rahim, 'Alamgir Shahi 17th Regnal year, 1084 A.H."

(4) "'Abduhu Muhammad Ismail 1082 A.H."

On the margin, there are other endorsements of various offices through which it passed.

The 100 *bighas* of grant has been divided among the following seven grantees:

(1) The abovementioned grantee (Musammat Zahra)			15 *bighas.*
(2) Musammat Bhuli	..	..	15 ,,
(3) Musammat Malook Bibi	..	..	15 ,,
(4) Musammat Dhauli	..	..	15 ,,
(5) Musammat Khadija	..	..	15 ,,
(6) Musammat Raj Bibi	..	..	15 ,,
(7) Musammat Rabia	..	..	10 ,,

Notes—At the top of the *Farman* there is a *Tughra* of Quranic verse instead of the Emperor's name which is not commonly found in the *Farmans* of the predecessors of Aurangzeb. This departure from old practice was made by Emperor Aurangzeb.

XLI

FARMAN OF EMPEROR AURANGZEB

"*Bismillah-al-rahman-al-rahim*"

(In the name of *Allah*, the merciful, the compassionate)

(*Tughra* of Quranic Verse)

"*Ya aiyyuhal-lazina amanu,*
ati-ullah-wa-ati-ur-rasul
wa ulil amr-i-minkum".

(O believers, obey Allah and the Prophet and those in authority among you)

(Square seal of—
Emperor Aurangzeb)

(Dated 1089 A.H./1678 A.D.)
(Size: 82×36 cm.)

The *Farman* has been issued to grant 50 *bighas* of culturable waste land in *Pargana* Chandpur, *Sarkar* Sambhal, *Suba* of the capital of Shah Jahanabad, as *Madad-i-ma'ash* to Sayyid Noor Alam according to the endorsement in the *Zimn*. The grantees shall appropriate the produce for their livelihood. The officials concerned have been enjoined upon that after measuring and demarcating the land shall be released in favour of the grantee, without effecting any change. No kind of tax, whatsoever, shall be realized from him. There shall be no demand for renewal of the *Sanad* every year.

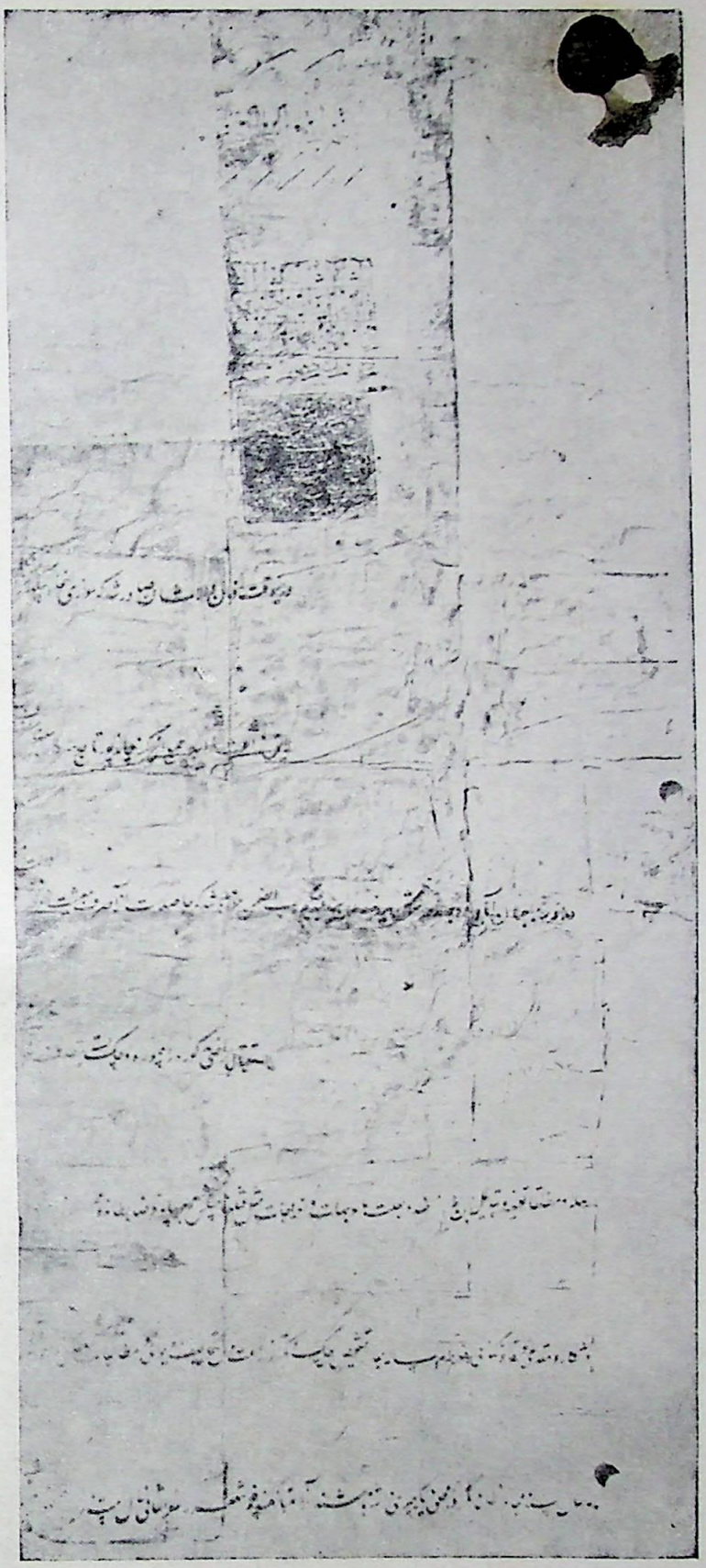
Written on 5th *Rabi* II, 22nd Regnal year.

Endorsement on the back—

The *Farman* has been issued through the *Risala* of Razvi Khan, *Sadr-us-Sudoor*. There are two seals affixed on it, out of which only one can be read as given below:

(1) "Razvi Khan Bukhari, *Sadr-us-Sudoor-i-* 'Alamgir Badshah",

Around the seal there is a Quranic Verse "*Rabbishrahli Sadri, wa yassir-li amri, wahlul-'uqdatam min lisani, yafqahoo qauli*" which



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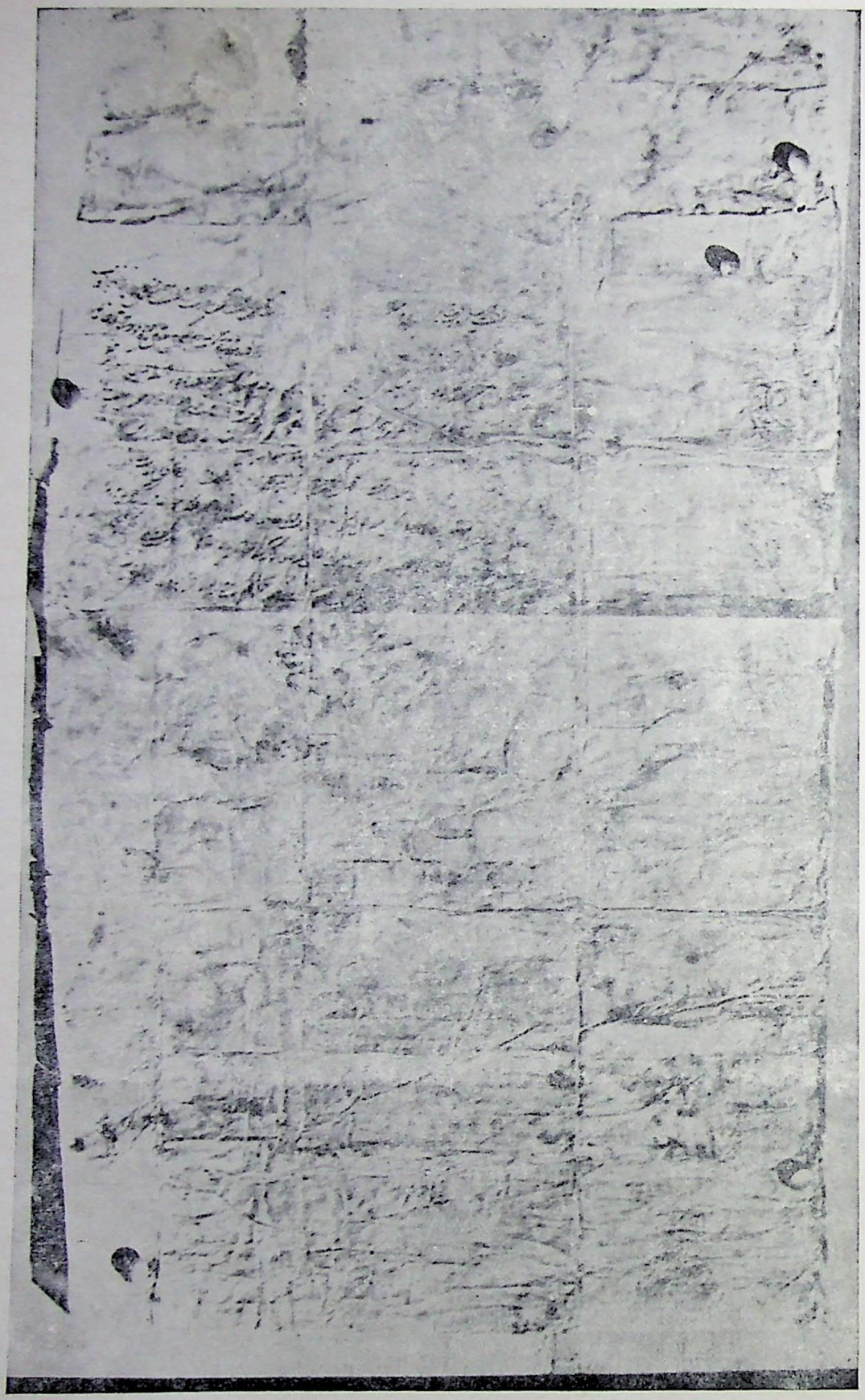


is rendered as "O Lord put courage into my heart, make my task easy, free my tongue from its impediment that men may understand my speech.

There is a usual endorsement of the *Zimn* and the various offices through which it passed.

Notes—In this *Farman* a phrase "*Ya aiyyuhal-lazina amanu*" from Quran has been added more in the *Tughra*. Also referred to the *Tughra* of *Farman* no. XL.

XLII

(COPY OF EMPEROR AURANGZEB'S FARMAN)

"*Allah-u-Akbar*"

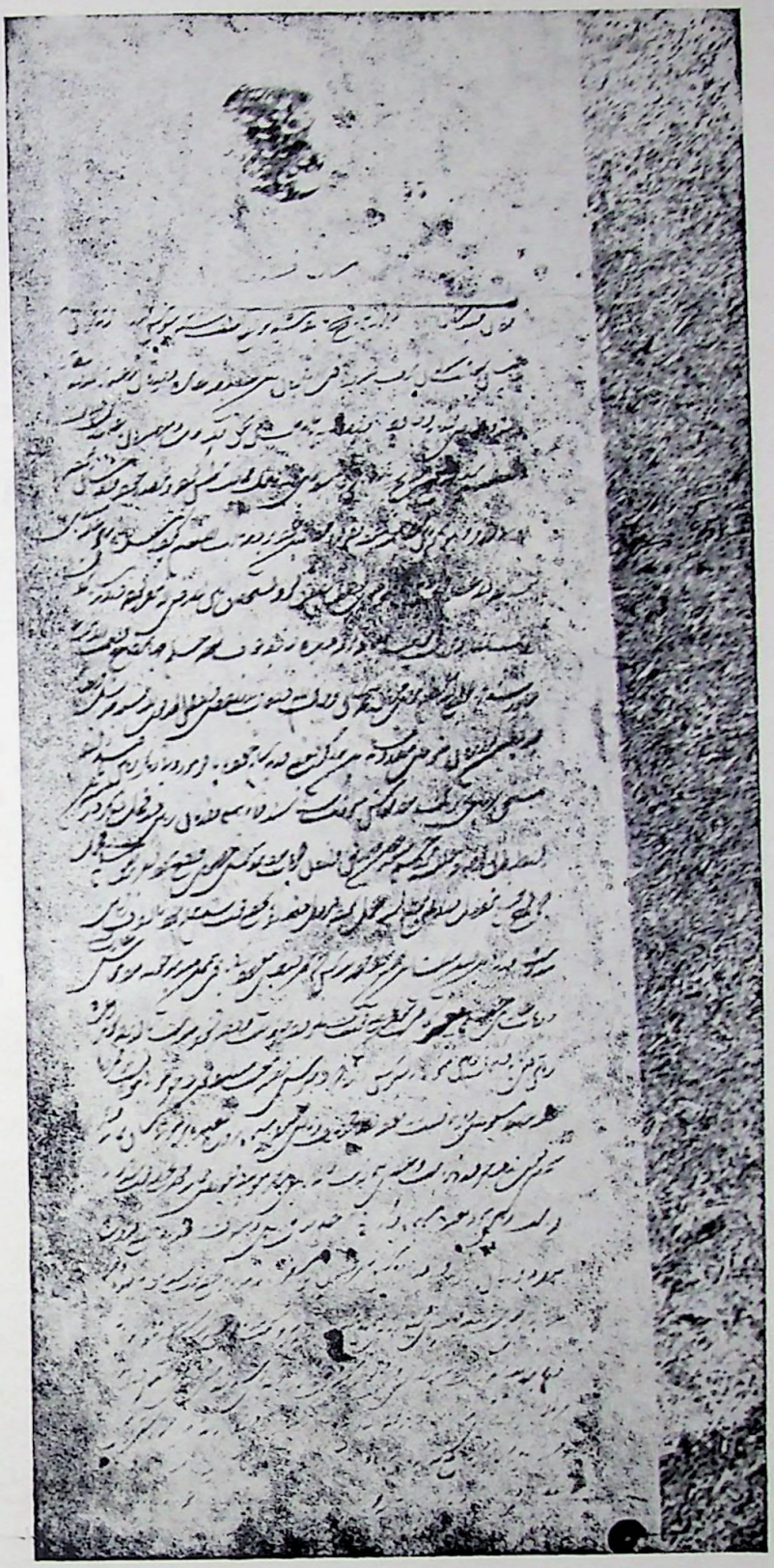
(God is great)

(Seal of the *Qazi*)

(Dated 15th *Rabi*, I, 34th Regnal Year/6th December, 1690 A.D.)
(Size: 47×16 cm.)

This exalted order was issued to the effect that nobles, the pillars of the mighty kingdom, the trusted ministers of this vast empire, the *Sadrs*, distributing awards and dispensing punishments, the *Qazis*, discriminating between the right and wrong, the *Mutasaddis*, incharge of the enforcement of this *Farman*, should clearly know that the Almighty has made the kings of their territories, made them fountain of bounty and benevolence, authorised them to issue orders, deputed them at the head of believers, made them responsible to provide for His Saints and destitutes. Consequently the previous rulers have granted maintenance to the spiritual leaders (*Aima-i-'uzzam*) amongst the male and female believers by way of charity to the extent they deserved, out of the land of God. Considering the royal grants and the prosperity of the group of pious people, a code of *Muafi* grants has been formulated. The imperial order, entailing compliance, has been issued to the effect that grants of land to the pious people under the former and present valid royal orders without effecting any change after their death, shall be maintained to the heirs of the deceased, generation after generation, and if some of the heirs have their own land or have received inheritance from any other source, they, too, shall be deemed entitled to the land as co-sharers to the provision made for the deceased and if all the heirs possess land at some other place, it shall be treated as additional means and would not be interfered with. Should there arise any dispute amongst the heirs in the matter of maintenance, decisions shall be made in compliance with the abridged order specified below: If a man dies and owns certain land and his surviving heir is a grandson, that grandson shall be given the share of his father.

As the *Madad-i-ma'ash* is a concession, so, for such concession, the exalted order is sufficient. If a man expires leaving behind a son and a daughter



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and the daughter has her husband or she inherits some property from her husband's side, the whole of the land of the deceased shall be given to his son because his daughter has already a source of livelihood and if the daughter of the deceased is a widow, having no source of income and other women are also heirs, their maintenance shall be met out of the income of the land by the son of the former deceased. If a man dies and his daughter is left as an heir and other relations are also there, the whole of his land shall be given to the daughter of the deceased. And if a man dies leaving behind his wife, his land shall be left in her possession and she, as a life tenant, shall continue to hold the same and after her death, the land shall be given to the heirs of her husband and if the heirs of her husband are no more alive, the land shall be given to the heirs of the aforesaid woman. If a man dies leaving behind his mother or grandmother and other ladies and relations whose maintenance was a charge on him, the property left by him shall be divided amongst them according to the Muhammadan Code of Law (*Mutabiq-i-Shara'-i-Sharif*). When a man dies leaving behind his nephew or cousin as heir, his land shall be divided amongst them keeping in view the close and distant ties of relationship together with bars of inheritance. If a man dies without leaving behind him a distant relation or common descendant, the land shall be requisitioned and shall be deemed as Imperial property (*Bait-ul-mal*). The *Sadrs*, *Qazis* and the officials shall decide the disputes amongst the heirs of *Madad-i-Ma'ash* grants in accordance with the above directions and the officials, at present and in future, shall realize no tax from them. The officials incharge of the revenue affairs shall treat the land of maintenance holders as free from all dues and demands.

Notes—This is the copy of the original *Farman*, bearing the seal of the *Qazi* for attestation affixed at the top of the document. The name of the *Qazi* has been inscribed in the seal as "*Qazi* Sayyid Bakhshish 'Ali, *Khadim Shar-i-Jali*, 1217 A. H."

There is no endorsement on the back.

Being a very important *Farman*, laying down the code of inheritance for *Madad-i-Ma'ash* grants, it has been translated literally.

The practice of putting the seal of the *Qazi* for attestation at the top of the text appears to have been adopted in the later period as evident from this document.

XLIII

FARMAN OF EMPEROR AURANGZEB

"*Bismillah-al-rahman-al-rahim*"

(In the name of the God, the merciful, the compassionate)

(*Tughra* of Quranic Verse)

"*Ati-Ullah, wa*
ati-ur-rasul, wa
ulil-amr-i-minkum"

(Obey *Allah* and the Prophet and those in authority among you)

(Square seal of—
Emperor Aurangzeb
12th Regnal year 1080 A.H.)

(Dated 1096 A.H./1684 A.D.)
(Size: 95×42 cm.)

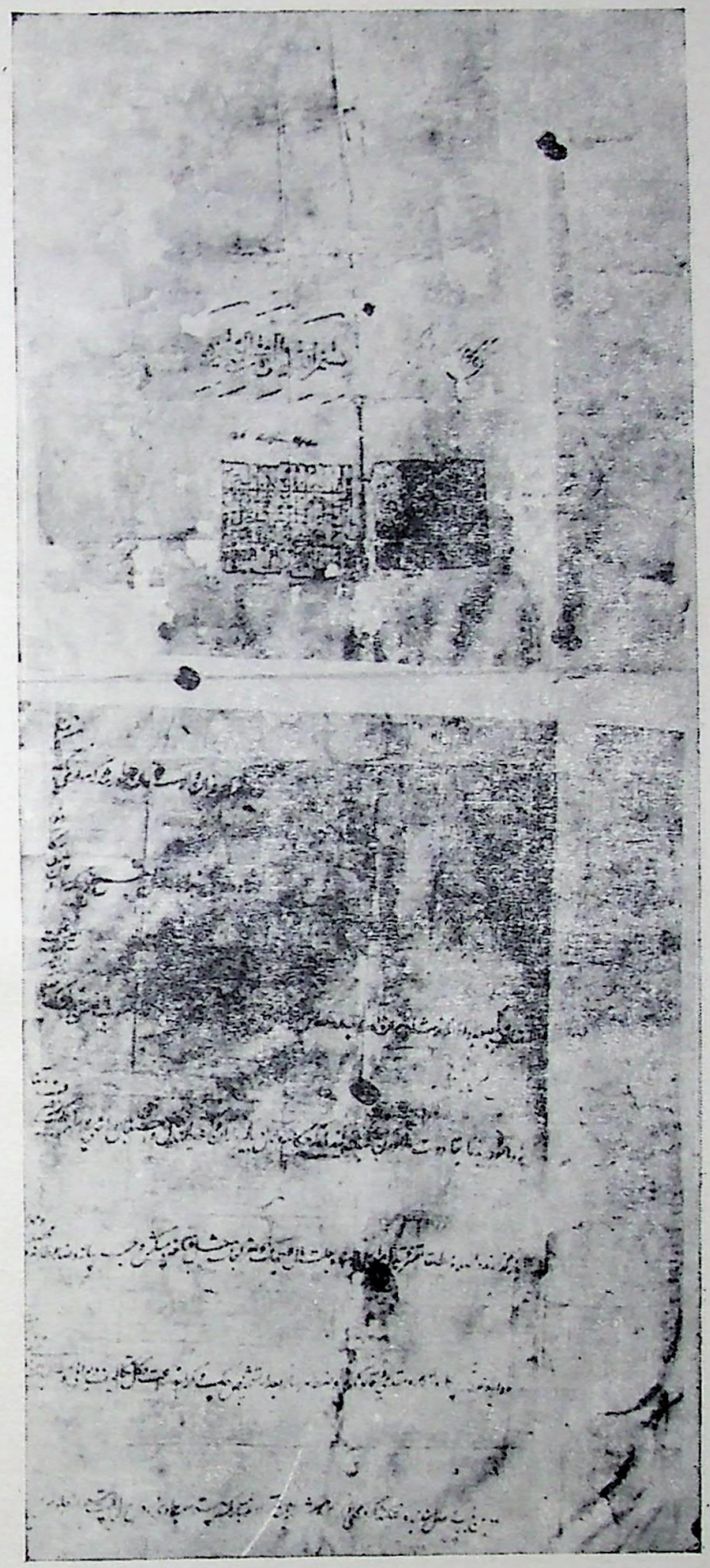
The *Farman* has been issued to grant 100 *bighas* of culturable waste land in *Pargana* Soorwan Palri, *Sarkar* Saharanpur, *Suba* of the capital, Shah Jahanabad, as *Madad-i-ma'ash* to Musammat Kamal and others; the relations of Muhammad Farhad Tarafdar, as detailed in the *Zimn*. The grantees shall appropriate the produce for their livelihood and pray for the perpetuation of the Empire. It has been enjoined that the concerned officials, after measuring and demarcating the land, shall release the same in favour of the grantees. There shall be no change in the grant and no kind of tax, whatsoever, shall be realized from them. In this regard, the mandate shall not be called for renewal annually.

Written on 20th *Jamad I*, 28th Regnal Year.

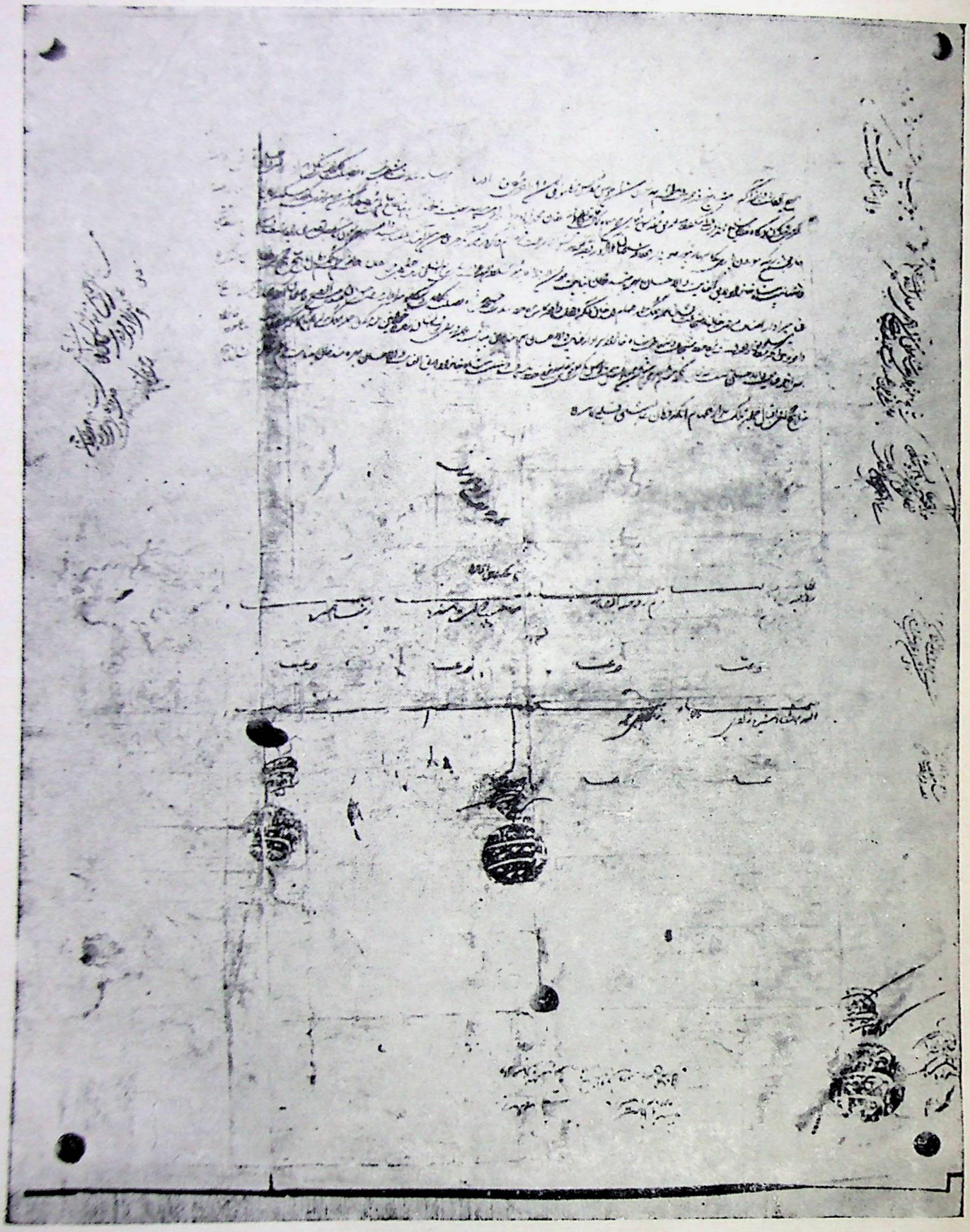
Endorsement on the back—

The *Farman* has been issued through the *Risala* of Fazil Khan and the calligraphist, Muhammad Baqir. There are four seals affixed on it out of which, one seal has been damaged. The three seals read as follows :

(1) "Fazil Khan, *Sadr-us-Sudoor-i*-Badshah 'Alamgir".
(2) "Niyaz 'Ali, *Murid-i*-Shah 'Alamgir 16th (Regnal year), 1084 A.H."
(3) ".....Kunwar, *Khanazad-i*-Badshah 'Alamgir".



Document No. XLIII (obverse & reverse)



On the margin, there are various endorsements of the different offices, through which it passed.

Below the usual endorsement of the *Zimn*, the total 100 *bighas* of land has been divided amongst six grantees viz. 25, 25, 15, 15, 10 and 10 *bighas*.

Notes—There is a difference in the date of the issue of this *Farman* and the date inscribed in the seal. It is generally seen that a seal prepared in one year was continued for several years so the actual date of issue of a document should not be reckoned as given in the seal.

XLIV

NISHAN OF PRINCE MUHAMMAD A'ZAM SHAH

"*Bismillah-al-rahman-al-rahim*"

(In the name of *Allah*, the merciful, the compassionate)

(*Tughra*)

"Ba-Farman (by the order of) Abuzzafar
Muhi-ud-Din Muhammad Aurangzeb Bahadur
'Alamgir Badshah Ghazi"

(*Tughra*)

"Nishan-i-'Ali-Muta'ali,
Padshahzada-i-Jahan
Muhammad A'zam Shah."

Seal of—
"Muhammad A'zam
Shah bin 'Alamgir Badshah
Ghazi, 24th (Regnal year)
1052 A.H."

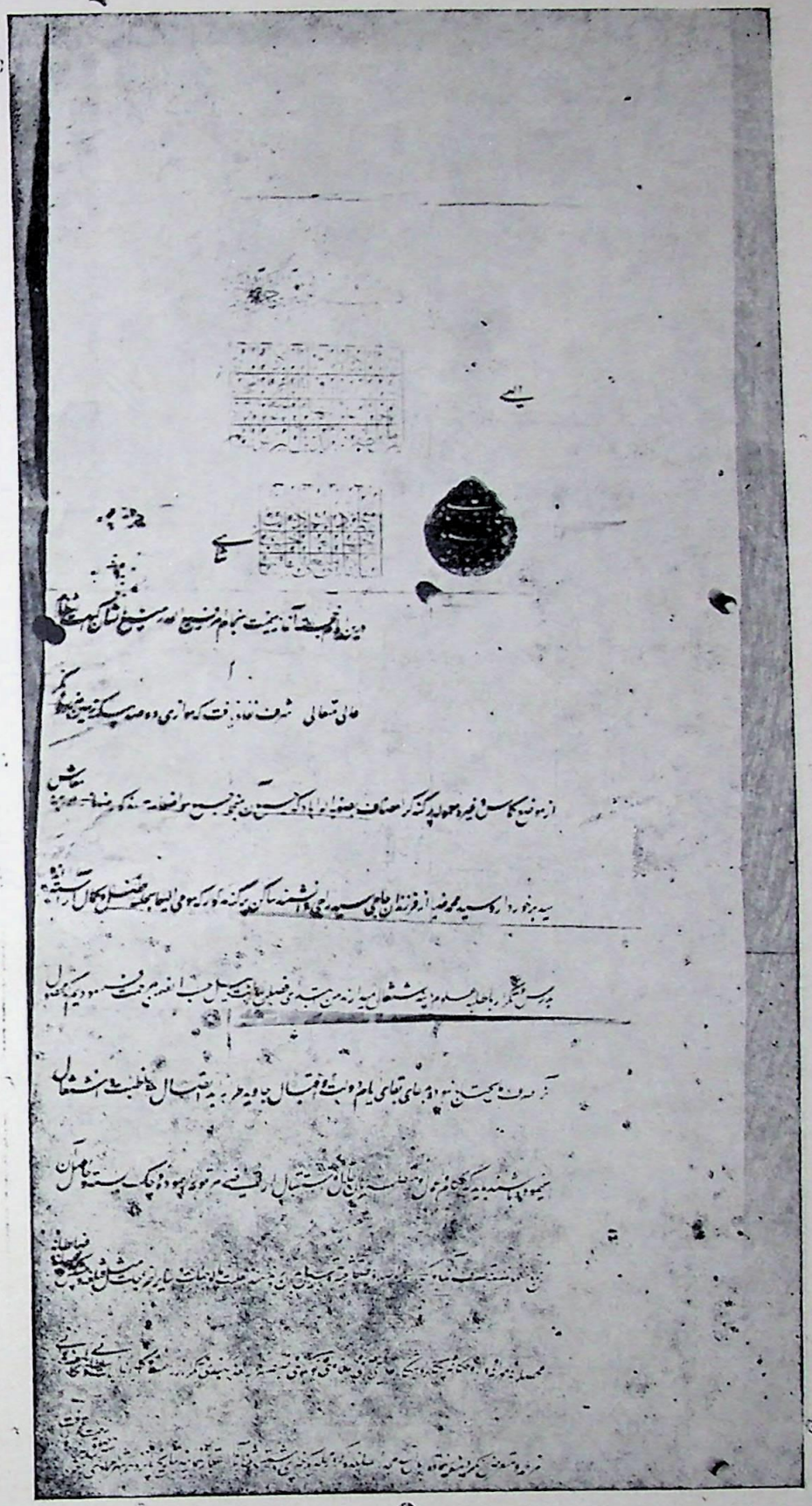
(Dated 1706 A.D.)
(Size: 93×40 cm.)

The *Nishan* has been issued to grant 200 *bighas* of cultivated land in village Kamasin, *Pargana* Kara, *Suba* Allahabad, as Madad-i-Ma'ash to Sayyid Barkhurdar and Sayyid Muhammad Zia on account of their high learning and imparting religious sciences to the students. It has been enjoined that the grantees shall appropriate the income for their livelihood. The officials concerned have been instructed to measure and demarcate the land and release the income in favour of the grantees. No change shall be effected in the grant and no kind of tax, whatsoever, shall be realized from the land. There shall be no demand for renewal of *Sanad* every year.

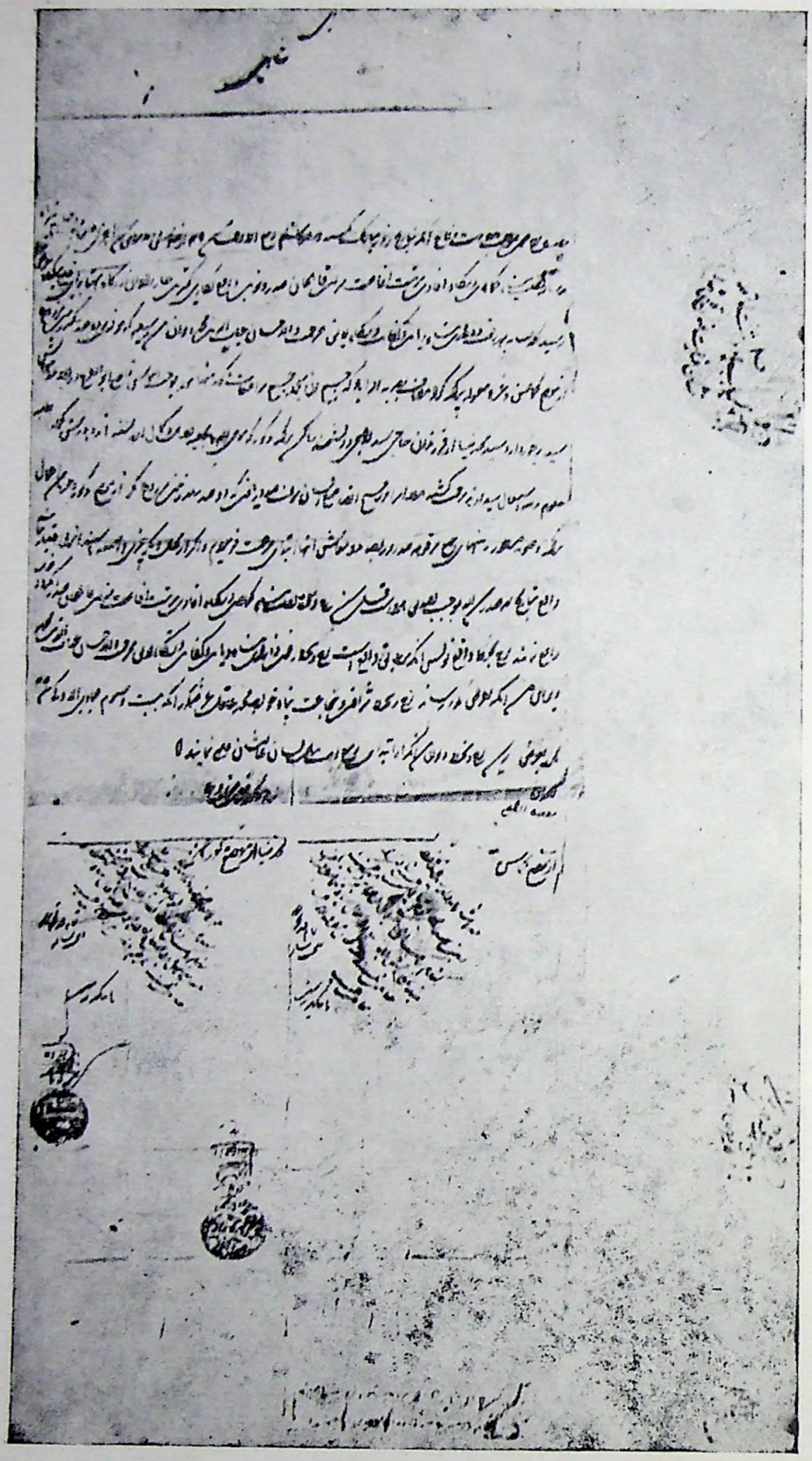
Written on 15th *Jamad* II, 49th (Regnal year).

Endorsement on the back—

The *Nishan* has been issued at the *Risala* of Qabil Khan *Sadr*, and the calligraphist, Mehtab Rai.



Document No. XLIV (obverse & reverse)



There are four seals affixed on it, out of which only two are readable as follows :

(1) "Ghulam Hasan, *Khanazad*-i-Muhammad A'zam Shah".

(2) "Daulat Rai, A'zam Shahi".

There are various endorsements of the offices through which it passed and the endorsement of the *Zimn*.

Notes—According to this *Nishan*, the grant of land has been made to learned divines in theology, imparting religious education to the students. Such practice of grants for the cause of propagation of religious sciences were prevalent during the Mughal period and men of piety and religious learning were beneficiaries.

GLOSSARY*

Darogha— 'The chief native officer in various departments under the native government, a Superintendent, a manager; in later times he is especially the head of a police, custom, or excise station.'

Farman— 'A mandate, an order, a command, a patent.'

(The Imperial order of the Emperor is called *Farman* which contains the text of the order, the seal and *Tughra* of Emperor's name at the top and the endorsement of the officials on the reverse).

Khalisa — 'The exchequer, the office of government under the Mohammadan administration in which the business of the revenue department was transacted, and which was continued during the early period of British rule : as applied to lands it means those of which the revenue remains the property of government, not being made over in *Jagir* or *Inam* to any other parties. Lands or villages held immediately of government, and of which the State is the manager or holder.'

Khud Kasht— 'A resident cultivator, one cultivating his own hereditary lands either under a *Zamindar* or as a Coparcener in a village.'

Madad-i-Maash— 'Grant of means of subsistence in general; also assignment of revenue for the support of learned or religious Mohammadans or of benevolent institutions by the government.'

Mahzar— 'A general application or representation, a statement laid before a judge, a public attestation, or a document attested by a number of persons professing to be cognisant of the circumstances of the case and submitted with their signatures to the court.'

Muafi— 'Remission or exemption from the demands of the State ; a grant of land free of assessment; the word is in common use to signify exempt or free from duty or tax.'

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*The definition of the terms mentioned in the Glossary has been taken from "The Glossary of Judicial and Revenue Terms" by H. H. Wilson.

Nishan— 'A sign, a mark, an emblem, a signet, an ensign, a flas.'

(The order of a prince or Crown prince is called *Nishan* which bears *Tughra* and seal of the prince at the top).

Pargana— 'A district, a province, a tract of country comprising many villages but of which several go to constitute a chakla or Zila ; the actual extent varies but the distinction is permanent.'

Qasba— 'A small town or large village the chief or market town of a district.

Qazi— 'A Mohammadan judge, an officer formerly appointed by the government to administer both civil and criminal law, chiefly in towns according to the principles of the Quran.'

Raiyat— 'A subject, but specially applied to the agricultural population, a cultivator, a farmer, a peasant.'

Sadr, or Sadr-us-Sudoor— 'The chief judge, the chancellor under the Mohammadan government he was especially charged with the investigation of the cases of all those who applied to the sovereign for grants of revenue : he had also charge of the *Waqf* property or religious endowments and the appointment of *Qazis* and other law officers.'

Sarkar— 'A division of country under the Mohammadan government, a sub-division of a *Suba*, containing many *parganas*, a district, province.'

Suba— 'A province, a government one of the larger subdivision of the Moghul dominion.'

Tughra— 'The imperial signature, the sign manual on a royal grant of revenue : the royal titles usually prefixed to a public document, written in an ornamental character also called *Tughra*.'

Zimn— 'It is the endorsement made on the reverse of the *Farman* by the office of its issue giving the details of the grant or the order of the main text.'

INDEX OF THE NAME

PSUP —2 Genl. (C A & S R)—29-3-1972--500 -(P.D.)

CORRIGENDA

Page	*Line*	*For*	*Read*
2	10	inscrption	inscription
4	1	he	the
4	7	man	men
4	13	indentical	identical
6	13	hav	have
8	1	s one	is one of
8	2	except th	except the
8	12	dist ibution	distribution
9	11	aforesa d	aforesaid
17	7	on	in
18	26	isl	asl
19	4	T nghra	Tughra
27	7	06	60
29	7	names	name
33	1	the through which Farman	through which the Farman
33	28	abserved	observed
35	4	on	one
47	16	of the back	on the back
56	4	Band-ia	Banda-i-
57	2	a-l rahim	al-rahim
57	21	Rs. 6,376 heads	6,376 heads
69	6	referred	refer
70	30	exalte	exalted

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